



The Antiquary.



MAY, 1895.

Notes of the Month.

THE necessities of the printing-press, and of the due issue of a monthly magazine, preclude a report appearing here of the election of the officers of the Society of Antiquaries on St. George's Day (April 23), as a *fait accompli*, but we have not the least reason for doubting that the nominations made by the Council will have been unanimously confirmed at the time that this paragraph appears. The recommendations of the Council are: Sir A. W. Franks, K.C.B., as President; Edwin Freshfield, Esq., LL.D., as Treasurer; F. G. Hilton Price, Esq., as Director; and C. H. Read, Esq., as Secretary of the society for the year ending on St. George's Day, 1896.

In regard to the Council for the ensuing year, the proposals are as follows: Eleven members from the old Council: E. W. Brabrook, Esq.; Sir John Evans, K.C.B.; Sir A. W. Franks, K.C.B.; Edwin Freshfield, Esq., LL.D.; G. W. G. Leveson Gower, Esq.; R. Claverhouse Jebb, Esq., Litt.D., M.P.; John Henry Middleton, Esq., Litt.D.; Philip Norman, Esq.; F. G. Hilton Price, Esq.; Charles Hercules Read, Esq.; and Mill Stephenson, Esq., B.A.; together with the following ten members of the new Council: Caspar Purdon Clarke, Esq., C.I.E.; Rev. E. S. Dewick, M.A.; Arthur John Evans, Esq., M.A.; C. D. E. Fortnum, Esq., D.C.L.; Emanuel Green, Esq.; W. J. Hardy, Esq.; J. T. Micklethwaite, Esq.; W. Minet, Esq., M.A.; J. G. Waller, Esq.; and John Watney, Esq.

VOL. XXXI.

We must not, we suppose, pass by, wholly without reference in these notes, the horrible burning to death as a witch, by her relatives, of a poor woman in Ireland. The story is being reported so fully in the newspapers at the present time, that a recapitulation of the facts here is rendered unnecessary. To the student of folk-lore, this most painful event cannot fail to be of interest, dreadful as it is to think of such an act being perpetrated in a civilized country at the present day. We will only remark, in passing, that though a case like this brings into prominence the existing vitality of superstitious belief, it is quite a mistake to suppose, as people appear to do, that superstition is confined to a few ignorant Irish peasants. Fortunately, it is rare indeed to hear of witch-burning at the present day; but any person who is accustomed to hold much intercourse with the working classes in the country parts of England, must often be amazed at the amount of reliance still placed in superstitious observances, in spite of the general spread of education. The "Thirteen Club" may help to kill superstition among the educated classes, or at least to bring it into ridicule; but with others it is evidently destined to die a hard, and a lingering death.

We regret to learn from a letter addressed to the papers by the Dean of Peterborough, that the recent gales are thought to have seriously affected the stability of the west front of Peterborough Cathedral. Mr. Pearson is about to make a critical examination of the west front, in order to ascertain its actual condition. Without in the least wishing to prejudice the Dean's appeal for funds to preserve the cathedral from further injury, we would take leave to observe that if any serious amount of pulling about, or rebuilding (falsely called "restoration"), is proposed, that then antiquaries will need some corroboration of Mr. Pearson's verdict before acquiescing in its justice, or responding to the appeal.

In regard to the fears expressed as to the condition of Peterborough Cathedral, Mr. H. W. Brewer suggests, in a letter to the *Daily Graphic*, that the more thorough system of modern drainage is to blame for injuring the

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stability of the foundations of ancient buildings on marshy ground, such as those of the Fen district. This seems very probable, and Mr. Brewer refers to the case of the church at Minden, in Germany, and recommends similar treatment. This is the gradual insertion and substitution of a secure foundation under the walls of the cathedral, which he declares is not only desirable, but quite possible, as at Minden. In the present day there ought to be no insuperable difficulty in such a piece of engineering work. Indeed, something almost as difficult was successfully carried out by Sir Gilbert Scott five-and-twenty years ago, at St. David's Cathedral, when the heavy central tower showed signs of weakness, and it was feared that it might share the fate, which had then only recently befallen the spire at Chichester.



The neighbouring abbey church of Croyland possesses a most energetic and persistent mendicant in its present rector, who is untiring in his zeal for its "restoration," and in sending out broadcast among antiquaries urgent appeals for pecuniary assistance, which we have alluded to before. A fresh appeal has again been going round. We can only say in his case, as we do in that of Peterborough Cathedral, that antiquaries wholly mistrust Mr. Pearson in these matters. His eminence as an architect, is not equalled by a wholesome desire to preserve all that is ancient about a building. When Mr. J. L. Pearson joins the Society for the Preservation of Ancient Buildings it will be time for antiquaries, from their point of view, to revise their opinion of him as a "restorer" of old churches. Till then, they will hold their hands.



Mr. R. Blair, F.S.A., communicated the pith of the following note to the *Newcastle Daily Journal* of April 9, 1895: A Roman altar, 2 feet 10 inches high, 16 inches wide at top and bottom, and 13 inches from back to front, was discovered yesterday morning at the junction of Baring and Trajan Streets, South Shields, about 100 yards south-west of the site of the south gateway of the Roman station, while the ground was being prepared by Mr. Aaron Robinson, the owner, for the erection of a dwelling-house. The site of the discovery is about the line of the Roman

Road, leaving the camp by its south gateway, and going in a south-westerly direction to the Wreken Dyke. The altar has on the top the usual focus and horns, on the left-hand side a ewer, and on the right-hand side a dish, objects which frequently occur on Roman altars, while on the back is a bird. The inscription may provisionally be read:

DEAE BR[I]
GANTIAE
SACRVM
CONGENN[I]C
CVS V.S.L.M

which, roughly translated, informs us that Congennicus erected the altar to the goddess Brigantia in performance of a vow. The altar has been very kindly presented by the discoverer, Mr. Robinson, to the Free Library Museum, South Shields, where it is to be seen. The only other record of *Dea Brigantia* is an altar discovered about a century ago at Birrens, near Middleby, in Dumfriesshire, which is now in the Edinburgh Antiquarian Museum.



In excavating ground in order to lay a new waterpipe, a small portion of a Roman pavement was discovered by the workmen, on March 25th, 3 feet below the surface of the ground, in Papillon Road, Colchester. The pavement was composed of small pieces of red brick, circular in form, and about the size of a crown piece.



It is proposed to hold, under the auspices of the Cambridge Antiquarian Society, an exhibition of Old Plate in the Fitzwilliam Museum, Cambridge, on May 8th, 9th, and 10th. The exhibition will include all the most important pieces of college plate, and typical examples of the more ordinary class of work. Ecclesiastical vessels will also be included, representing the college chapels, and the town and country churches. It is also hoped that some municipal insignia will be lent for exhibition. The loan of several pieces of exceptional interest has been promised, such as the censer and incense boat of Ramsay Abbey found in Whittlesey Mere some years ago, and which are now the property of Lord Carysfort.



Arrangements for the summer meeting of the Archaeological Institute at Scarborough are in active progress, but are at present in too undetermined a condition for us to announce definitely in the nature of a programme.

We mentioned in a recent number of the *Antiquary*, the discovery of the foundations of the three original eastern apses of Durham Cathedral. Another very interesting discovery, which has been made at Durham, is that of a large portion of the bishop's official seat of stone, in the chapter-house, now being rebuilt in memory of Bishop Lightfoot. The chair, which was fixed at the centre of the semicircular end of the chapter-house, was demolished at the end of last century. Its discovery, following so soon after that of the three apses, is very noteworthy, and curious.

Speaking of Durham, we are glad to learn that Canon Greenwell has been, and is, making better progress towards recovery than was at one time thought to be possible. He is in excellent spirits, and is beginning to be able to move about. There is now every reason to hope that Dr. Greenwell may even yet recover much of his former vigour and physical activity.

The members of the Council of the Berkshire Archaeological Society, in their annual report recently presented to the members of the society, suggest the erection of a memorial brass in the church of Waltham St. Lawrence, in that county, commemorative of the labours of John Hearne, the antiquary. It would seem that no memorial to Hearne exists, and it is thought to be only suitable that a brass tablet, or something of the sort, should be placed in the church of the parish in which he was born.

At the annual meeting of the same society, the Rev. P. H. Ditchfield brought forward the subject of a photographic survey of the county. This is a subject which is constantly coming before the different archaeological societies in various parts of the country. It seems to us that it is a matter in which the different societies might combine their forces and bring before the Government, in order to see whether some

assistance cannot be obtained from the national exchequer. The application would probably fail in the first instance, but by dint of persevering, something might eventually be obtained. In this matter England is far behind other countries.

While alluding to the subject of a national photographic survey of the country, it may be convenient to mention that a fresh catalogue has recently been issued of the French national photographs, taken in connection with the "Commission des Monuments Historiques." These photographs now number about 10,000, and include all sorts of antiquities and ancient buildings in various parts of France and Algeria. They are sold to the public at an exceedingly small sum. The largest size measures 40 by 30 centimetres, and these are sold at a franc and a half each. The descriptive catalogue (price 1 fr. 50 c.) and the photographs themselves can be obtained through the agency of the old-established English firm of Messrs. Merridew, Rue Victor Hugo, Boulogne-sur-Mer. It is a reflection on our own country that we have nothing of the kind in England.

A curious discovery of a series of subterranean chambers, or caves has been recently made on the Duke of Richmond's estate in Sussex, near Goodwood, and the caves are at the present time being carefully explored at the Duke's expense. The articles hitherto found include, it is thought, objects belonging to the neolithic period as well as Roman antiquities. The probability is that the caves were open for many ages, and so contain objects of even comparatively recent periods. Possibly, too, smuggling may account for such a discovery as that of a halfpenny of last century side by side with a Roman pin. "Smugglers' caves" are common in many parts of Sussex, and it will be an interesting discovery if it should eventually be found that these were in their origin the abode of primitive man, utilized in days of civilization by the smuggler to conceal his contraband goods. If this should prove to be the case, the underground roads and smugglers' caves of Sussex will acquire an interest, little suspected till now. It would be quite worth while to make explorations elsewhere along the south coast with this end in view.

The death, resulting from influenza or its after-effects, is announced of Mr. Robert Fitch, F.S.A., of Norwich. Mr. Fitch was a very remarkable man in his way, and a very competent antiquary. He was one of the original members of the Norfolk and Norwich Archæological Society, which was founded in 1845, and was for many years its treasurer, and also joint secretary of the society with the Rev. C. R. Manning. Mr. Fitch was a druggist by trade, and, in spite of the disadvantages of his early education, he acquired an honourable position as a man of learning, and culture. A considerable collection of antiquities, which he gathered together during his long life, he recently gave to the Norwich Museum, where it forms the Fitch Collection. Mr. Fitch was elected a Fellow of the Society of Antiquaries in 1859. He died at the ripe old age of ninety-three on April 4.

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Newbattle Abbey, not far from Edinburgh, one of the seats of the Marquis of Lothian, was originally founded by David I. as a Cistercian monastery. At the Reformation the abbot, Mark Kerr, by turning Protestant, contrived to obtain possession of the abbey for himself; and he became the founder of that branch of the ancient Scottish family of Kerr, so worthily represented at the present day by Lord Lothian. The abbey buildings were speedily altered into a private residence, and succeeding additions and changes have pretty well obliterated all traces of their monastic origin. Recently, however, Lord Lothian has been conducting a series of explorations in the grounds, with the assistance of the Society of Antiquaries of Scotland, of which he is the president. Several important discoveries have been made, including the recovery of the whole of the ground-plan of the monastic church, as well as those of other of the buildings.

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Earlier discoveries had been made in 1878 by workmen, in digging for foundations of an addition to the house, which was being made at that time. The lower part of the walls of the monastic church were then uncovered, and the exploration being continued, at the instance of Lord Lothian, the foundations of the greater part of the church were found, and were afterwards marked out on the

surface of the ground. Since 1892 Lord Lothian has renewed the excavation of the ground, with the result that up to the end of last year the ground-plan of the whole of the church has been discovered. It is found to have been a plain cruciform church, with a nave of nine bays, and a structural choir of only two bays, both nave and choir having side aisles; the transepts, each with two eastern chapels, being aisleless. The interior length of the church from east to west is a few inches short of 240 feet, and of this the structural choir occupied only 36 feet, from which it is evident that the ritual choir must have extended far down the nave, west of the crossing over which (judging from the thickness of the piers) there would seem to have been a central tower. Several other portions of the buildings have been traced, and a very fine chimneypiece has been opened out in the undercroft, or crypt.

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The old church of Smisby, Derbyshire, which was formerly a chapel of Repton, has many points of interest. It has just fallen into the hands of a restoring firm of architects, who have proposed to play sad havoc with its details. One of the most remarkable features of this small church is the east window of the chancel, which is in itself an excellent example of Decorated work of the fourteenth century. The peculiar, if not unique, characteristic of this window is that the centre light is blocked up, for the purpose of carrying an image-niche over the altar. This is part of the original design, and no later alteration. It is actually proposed to clear out this window, which is very little decayed, and to substitute a brand-new pattern, after the most correctly-proportioned modern notions. Another bit of vandalism is the proposed ejection of oak pews—the wood thereof to be sold—to make way for sticky pine seats of the now usual fashion. There is, however, some hope of the mischief being checked, for the Derbyshire Archæological Society, and the Society for the Preservation of Ancient Buildings have both taken the matter up. The visitor to this church, which is not far from Ashby de la Zouch, should notice in the south aisle a large slab of alabaster bearing an incised figure of a lady. It has a Norman-French inscription, and is of the year 1350.

The energy shown by many of the newly-formed Parish Councils, particularly in the Midlands, with regard to extinguished or suppressed charities, has had the result, in not a few cases, of bringing to light forgotten tablets and records, as well as showing the melancholy way in which wretched modern "restorations" have only too often made a clean sweep of ancient mural statements, by causing them to be dragged off the walls and then left to perish. A local paper states that in the church at Weldon, Northamptonshire, is a tablet on which the name of Pratt plainly appears, and bearing an inscription in Latin and Greek, but as the tablet is about 300 years old the writing upon it is naturally much worn. An amateur photographer of much local repute obtained an excellent photograph of the plate, when the reading of the inscription was rendered possible, and it was found to show that Henry Pratt left 20s. to be given to the more needy people of Weldon on the Redeeming Passion Day (Good Friday) by the priest and churchwardens. The money was to be derived from certain lands, and, significantly, the inscription goes on to read, "If anyone shall dare to take away (which God forbid) or pervert to any other than the prescribed use, or even attempt to alienate this pound, a mite consecrated to Christ and to be given to Christians, may he forthwith become hated of God and man, and excommunicated from our Saviour." Subsequent inquiries by the Council located the land mentioned in the bequest, and steps have now been taken to get the Charity Commissioners to recover the charity.

At the parish church of Teynham, Kent, an interesting discovery has just been made. The western door recently underwent renovation, and the removal of all superficial covering disclosed that the portal was of fine massive oak, which, on examination, was found to be scarred in several places with bullet marks. There are eight distinct punctures, in some of which the leaden bullets still remain embedded. It is supposed that these pellets were fired into the door during the Great Rebellion. The surface of the door is also charred in several places, as though an attempt had been made to burn down the building. It has already been almost authoritatively stated in the district that

these bullets came from Roundhead muskets, when Cromwell's soldiers were engaged in the spoliation and desecration of the Kentish churches. But it is far more probable that some fierce skirmish took place at the church, one party or the other endeavouring to dislodge those who had taken refuge in the church tower, and were perhaps firing from that eminence.

The bullets were just as likely to be those of Royalists as of Parliamentarians. When war is raging churches are often the scenes of fierce struggles, owing to the strength of the buildings and their not infrequent commanding position. The records of the Commonwealth struggle yield frequent evidence of fights in such places. Bullet marks on the walls of our churches are far more common than is usually supposed. They are most frequently to be found at the west end, near the town entrance, as this was *par excellence* the stronghold or citadel of the church. Bullet marks of the seventeenth century in stone sometimes retain traces of the lead down to the present day, particularly if situated above ordinary hand-reach. When the higher bullet marks at the west end of Ashborne Church, Derbyshire, were being examined in 1870, portions of lead were picked out with a penknife from several of the indentations.

The Brixworth Rural District Council—a board well known to students of Poor Law, and considered famous or notorious according to the opinions of those who study its methods—has just adopted a design for its seal which must commend itself to ecclesiologists and antiquaries. Instead of being content with a mere lettered legend, or some of the cheap vulgar designs put out by advertising stationers, the Board has adopted a vesica-shaped seal, the chief feature of which is a north-west view of the highly remarkable church of Brixworth. Ordinarily speaking, a church would not be a suitable design for a Council engaged in civil work; but these councillors have, in our opinion, acted wisely in thus commemorating the almost unique interest that attaches to this building, which is in many respects the most interesting in all England. Founded in 690 as a daughter of the monastery of Peterborough, Brixworth

Church, with its conventual buildings, became the Christian missionary centre of all that district of the south Midlands, whilst the fabric was very largely constructed out of the remains of a thriving Roman settlement on the same site. Much of this early church still remains, and is brimful of interest; whilst the later Saxon repairs and alteration of the close of the ninth century, after it had been devastated by the Danes, add much historic value to its general features. This seal was the suggestion of Rev. Dr. Cox, F.S.A., who is now resident in that district, and has been elected Vice-Chairman of the Brixworth Council; its execution was entrusted to Mr. Bailey, of Derby.



The Rev. Dr. Cox was also asked to advise as to the seal of the Belper District Council, on which Board he used to sit many years ago. As far the greater part of the area under the rule of the Belper Council was part of the ancient Duchy of Lancaster, being a parcel of the forfeited estates of the attainted Ferrers family, the seal recommended and adopted bears the arms of Lancaster, which were specially appropriated to the Derbyshire possessions of the Duchy—viz., gules three lions passant guardant in pale or, armed and langued azure, over all a bend of the last. On the diaper of the groundwork of the seal the Tudor rose is introduced, which is generally regarded as the Derbyshire badge. It is not generally known that the old Coucher Book of the Duchy at the Public Record Office has beautifully illuminated arms of the different districts of the Duchy. This seal has also been most successfully executed by Mr. Bailey.



English Glass-making in the Sixteenth and Seventeenth Centuries.

By E. WYNDHAM HULME.

NO. V.—GLASS-MAKING AT THE RESTORATION AND THE INVENTION OF FLINT-GLASS.



WITH the virtual abolition of the patent system under the Protectorate, the chief incentive to the improvement of the arts was removed. A single exception may be noted in

the case of Captain Buck, who obtained a private Act for smelting iron with coal, a venture in which Cromwell himself was said to have been interested. According to Dud Dudley, Buck availed himself of the services of an Italian glass-maker from Bristol, named Dagney, who attempted the solution of the problem on lines suggested by experience in the glass manufacture—viz., by the use of closed pots. The experiments failed, but are interesting, nevertheless, as constituting the earliest reference to the Bristol industry which afterwards acquired a certain reputation.

The materials for a history of glass-making at this period are extremely scanty. Merret states in 1661 that the English workmen had acquired such proficiency during the last twenty years that "few foreigners of this profession are now left amongst us"; but this statement can be accepted as true only of the *personnel* of the industry. By this time, no doubt, the French glass-makers, by intermarriage and the softening influence of time, had lost the distinctive characteristics of their nationality, and with the extension of the green glass industry the trade had to a great extent passed into the hands of native workmen. In the invaluable directory of the glass industry, published by Houghton in 1696 (Letter xcix.), out of a total of 90 glass-houses in England and Wales, no less than 42 were devoted entirely to the bottle manufacture, while 28 are described as including the manufacture of flint, green, and ordinary glass. Nevertheless, upon the break-up of Mansel's London establishment, and the consequent elimination of the Italian element, both the secrets and the trade of the crystal manufacture appear to have reverted to the Venetian State. "When the King came in," says the same writer (vol. ii., p. 138, ed. 1683), "we bought our looking-glasses, and in a great measure our drinking-glasses, from Venice." Accordingly, we find that the first efforts of the English glass-makers at the Restoration were directed towards the recovery of Italian methods and the exclusion of Italian glass.

In 1661 no less than three separate attempts, under various pretexts, are recorded to revive the Mansel monopoly. These proving unsuccessful, a keen competition set in for the monopoly of various branches of the industry on the ground of the invention of

new methods in the manufacture. A patent for glass bottles, granted to John Colnett in 1661 (not included in the Official Blue-books), was revoked* on the ground that the invention had been made many years previously by Sir Kenelm Digby, and that Colnett and others had worked under his instruction. The connection of Digby with the green glass trade is a curious fact which has been overlooked by his biographers. The invention appears to have consisted in the manufacture of bottles of standard sizes, and the period of the invention may be attributed to the date of Digby's confinement at Winchester House, Southwark, where, as previously shown, a green glass factory existed in 1612.

The history of glass-making at the Restoration is not free from obscurity. In 1663 there is a petition from George, Duke of Buckingham, asking for a *renewal* of a patent for "christal," with a sole license for the manufacture of looking-glass plates, glasses for coaches, and other glass plates, on the ground that "he had long employed workmen in the business, and had found out the mystery of making these plates, a manufacture not known or used hitherto in England." The wording of the petition would lead to the conclusion that Buckingham had in some way or other succeeded to the remnant of Mansel's London business, for it is difficult otherwise to justify the statement that he had long worked in the business, or to account for his request for a renewal of a patent, the previous existence of which is not recorded. The petition, however, was favourably reported upon by the law officer, and Buckingham would probably have secured the monopoly but for the fact that a few months later a similar petition was presented, which led to a reopening of the whole question. The terms of the second petition were as follows (S. P. Dom., 1663, August 31): "for extracting out of flint all sorts of looking glasses, plates both crystal and ordinary." The King noted the similarity of the two requests, and, as a result, a change of policy was adopted, possibly in deference to a petition of the glass-grinders (Sloane MSS., 857), in which the importance of leaving the glass manufacture free from all restraint within the

country was insisted on in view of the proposed exclusion of Venetian glass. These suggestions were embodied in the Royal proclamation of July 25, 1664. The importation of looking-glass plates, spectacles, burning-glasses, tubes, and other glass plates was prohibited, on the ground that the Venetians were flooding the markets with their wares at unremunerative prices with the object of ruining "a manufacture lately found and brought to perfection." This measure of protection appears to have satisfied Buckingham, and to have exerted a favourable influence on the development of the native flint-glass industry. The Duke's glass works, established at Vauxhall about this date, were managed by a company of Italians under one Rosetti, and soon acquired a reputation for the size and quality of the mirrors and coach-glasses manufactured there. In 1676 the factory was visited by Evelyn, who describes the "huge vases of mettall as clear ponderous and thick as crystal, and the looking glasses larger and better than any that come from Venice," and Houghton speaks of the manufacture in similar terms of eulogy.

Unfortunately there is little evidence to show the nature of the improvements by which these results were obtained. Buckingham probably used flint; and, as we gather from the S. P. Dom., 1666, April 16, saltpetre was also employed. Beyond this the invention appears to have related to improved methods of casting plates of larger dimensions than had hitherto been obtained. The numerous improvements in casting, grinding, and polishing these plates prove the existence of an extensive market for these articles, for which large sums were readily obtainable. There is, however, nothing to connect the works of Buckingham with the invention of modern flint- or lead-glass, the origin of which we shall now proceed to discuss.

According to Houghton, in his *Letters on Husbandry and Trade*, 1696, No. cxcvi., the first to make "the flint glasses" was [George] Ravenscroft, who erected a glass-house at Henley-on-Thames, and whose reputation is attested by the fact that his glasses commanded a ready sale in the foreign as well as the home markets. Ravenscroft's patent, dated 1674, gives no information as to the process employed; but the fact that the patent

* Hist. MSS. Comm., Rept. VII., p. 164.

was limited to seven years at the petitioner's request indicates that the invention had been practised at an earlier date. Ravenscroft's claim, however, to the invention of modern flint-glass is negated by the description given of the process in Plot's *Oxf.*, 2nd ed., p. 258. Again, we find that the invention consisted merely of the reintroduction of Italian methods of crystal-glass manufacture. "The invention," says Plot, "of making glasses (*i.e.*, drinking glasses) of stones and other materials was lately brought into England by Seignior da Costa, a Montserratite, and was carried on by our Mr. Ravenscroft, who has a patent for the sole making of them." The materials, he continues, at first consisted of the blackest flints (calcined) and white sand, with the addition of 2 oz. of nitre, tartar, and borax to each pound of flint, a proportion suggested by Dr. Ludwell, of Wadham College. Subsequently it was found that the glasses then made underwent a process of devitrification, known as "crizzling." Accordingly a change was introduced by the employment of white pebbles from the river Po, and a smaller proportion of the same mixture of salts. In 1684 (Birch, *Hist. Roy. Soc.*, vol. iv., p. 276) the constitution of this Italian flint or "pebble" glass was discussed, and the opinion was expressed that the function of the alkali was merely to serve as a flux; whereupon Mr. Hooke stated that glass could be made of litharge alone, but that it was very troublesome running through all the pots. The glass thus obtained, sometimes called glass of lead, must not be confounded with the modern lead glass, which contains a large proportion of alkali. The passage seems to prove that the use of lead oxide formed no part of the constituents of the flint-glass of that period, and that considerable confusion prevailed as to the true constituents of glass. To return, however, to Ravenscroft, we find that in 1675 he obtained permission (Sloane MS., 857) to export flint-glasses to the value of £400; but the manufactory must have shortly been removed elsewhere, for Burn, in his *History of Henley-on-Thames*, states that no trace of any glass-house existed, nor, save for a vague tradition, was it known then where the manufacture had been carried on.

The connection of Robert Hooke with the glass manufacture, although not directly bear-

ing on the subject of flint-glass, is of sufficient importance to warrant a brief notice here. In 1691 Robert Hooke* and Christopher Dodsworth obtained a patent for "a way of mixing metall soe as to make glass for windows of more Lustre and Beauty, and to make red christall glass of all sorts." On January 8, 1689-90, Hooke had exhibited before the Royal Society a specimen of clear glass manufactured by a Mr. Judd, which under the blow-pipe assumed a ruby hue, owing to a preparation of antimony, which formed part of its ingredients.

From this date Hooke's interest in the glass manufacture continued unabated to the time of his death. The numerous occasions upon which he introduced the subject to the Royal Society indicate that his interest was something more than that of a purely scientific investigator. On November 18, 1696, he explained "y^e matter of red window glass," which he said "was made of ordinary green glass when blowing dipt in a pott of redd mettall, soe that there was a thin plate of red over y^e ordinary, so if when another colour was to be in y^e plate they scraped with emery a bare place [in] the red thin plate and work another collour, either yellow, green, Durty (*sic*) red, or Blue, y^e Red being too opaque of itselfe in a thicker plate" (*MS. Journals of the Royal Society*). Hooke's invention, therefore, consisted in dipping the bulb formed at the end of the glass-blower's tube into a pot of red metal, which thus formed a thin plate of red glass on one side of the glass plate only, obviating the too great opacity of the homogeneous red glass, and effecting also a considerable economy of the red metal.

In 1695 Hooke was experimenting on a Persian glass, called "gom roon ware," and in 1697 he explained the method of producing concave watch-glasses. In 1699 he again refers to the metallic glass of lead, which he said could be reduced into lead again. In 1701 he proposed a fire-resisting textile, to be composed of finely-drawn glass thread and asbestos, and in 1702 he mentions the fact that the glass-grinders

* In the patent and some other documents the name is misspelt Hooker, but the identity of Hooke is proved by the Journals of the Royal Society, Nov. 11, 1696.

were substituting glass for sand in grinding glass. These facts seem to show that Hooke's relations with the glass industry were of a peculiarly intimate nature, and it seems incredible that, if a great change had been effected during this period in the composition of flint-glass, the fact should have escaped the observation of Hooke and other qualified observers, such as Plot, Houghton, and others. The inevitable conclusion, therefore, is that the invention of modern flint-glass belongs to the eighteenth, and not the seventeenth, century.

Regarded from the point of view of their constituent materials, modern flint-glass and the glass of lead of the ancients present a strong resemblance, both being composed of a double silicate of lead and potash. The distinction between the two rests mainly upon the different uses for which the glass was produced; the glass of lead being primarily intended for coloured glass and the manufacture of artificial gems, while modern flint-glass, as its name denotes, superseded the higher qualities of crystal glass, known as flint-glass, from the fact that flint and pebble entered largely into its composition. Of the antiquity of the glass of lead there is no possible doubt. The old saying that glass was discovered in the endeavours to imitate the precious stones, and the fact that the manufacture was known to the Romans and to other Eastern nations who excelled in the ornamentation of glass, point to an antiquity as high as that of glass itself. Neri's receipt for this glass is as follows: "Take calcined lead 15 lb., and crystall or Rochetta or Polverine fritt, according as you would make the colours, 12 lb., mix them as well as you possibly can in a pot, and at the end of 10 hours cast them into water; separate the lead, and return the mettall into the pot, which in 12 hours you shall have most fit to work." The value of this glass, according to the same authority, lay in the fact that true Oriental gems could be imitated in a way which no other glass would do. Experiments with this glass for the same purpose were made by Boyle, and will be found set out in his *Experimental History of Colours* (*Works*, vol. i., p. 781). Merret, in 1661, states this manufacture to be "a thing unpractised by our furnaces," and he gives us as the chief

obstacles in the manufacture that the glass was brittle, and that the lead, however carefully calcined, returned into its metallic form, and so burst through or corroded the bottom of the pots. He speaks, however, of the glory and beauty of its colours as far surpassing those obtained with crystal, "of which no man could be ignorant that hath any experience of the metal." Comparing the ancient and modern process of manufacture, the difference would appear to consist in this: that the ancients first prepared a semi-vitrified frit, and then ground the mass with the lead oxide. Whereas in the modern practice the three chief materials, viz., fine sand, potash, and lead oxide, are first carefully mixed, and then passed together into the glass pots.

The commonly accepted view that lead oxide was first used by the English at the period when coal was substituted for wood in the furnaces, and the pots were protected from the direct action of the fire, is entirely devoid of foundation. If any change in the composition of the ingredients took place with a view of promoting the fusion of the materials, the change must have been in the direction of increasing the dose of alkali; which would account for the inferior quality of Mansel's glass, evidence of which has been cited previously. The earliest reference to the composition of modern flint-glass appears in the specification of Oppenheim, dated 1755, No. 707, in which he states the customary proportions to be 2 parts lead, 1 part sand, 1 part saltpetre or borax. Here, at any rate, is positive evidence that the invention was common knowledge in the trade at that time. More specific information is given by Bosc d'Antic in his collected works published in 1780. In the original memoir, written twenty years earlier, English glass-making is referred to without specific reference to the composition of the glass. In the collected edition of his works, however, an important note is added on the progress of English glass-making since 1760. The art of flint-glass, as understood by the English, consisted, according to this writer, in introducing the greatest possible quantity of lead into the mixture. While not denying the beauty of the lustres and glasses which the English flint-glass-makers

were sending into France, he criticises the manufacture as defective on account of its want of transparency, and the occasional presence of air-bubbles, which deformed the appearance of the glass. The absence of any reference to flint-glass in *Chambers' Encyclopædia* of 1738, in the article on glass in the *Universal Magazine* for 1747, and in the reprint of this article in the *Dictionary of Arts and Sciences* for 1754, written by a practical glass-maker, justify the assumption that the invention was not known outside the trade, either in this country or abroad, until the latter half of the eighteenth century. This would confirm our view that in 1755 flint-glass was a comparatively recent invention. Further than this, perhaps, it is unsafe to go. There is, however, in 1727, the record of a patent obtained by a Nicholas Took, the date and title of which deserve some attention. The patent was for "a certain mixture or composition that fluxeth sand and makes glass at much less charge than wood ashes, or any other ingredients hitherto made use of for that purpose, and likewise saves a third part of fire and workmanship." The title distinctly points to a process of making glass without employing the process of fritting, and it is difficult to avoid the conclusion that the use of oxide of lead is intended. Of the national origin of this invention there is no question. Fourcroy, in his *Syst. Conn. Chim.*, vi. 96, states that the oxide of lead was first used for enamels and glazes for pottery, and was adopted by the English manufacturers in increasingly large quantities for their glasses, and from them it was copied by other countries.



Yorkshire Sword-Actors.

By T. M. FALLOW, M.A., F.S.A.



PICTURE was given in the *Anti-quary* for the month of March last, of the custom of firing at the apple-trees in Devonshire, copied from an engraving in the *Illustrated London News* for 1851. On the present occasion we are enabled to reproduce a series of pic-

tures from photographs, taken about fifteen years ago, of a group, or set of Yorkshire "sword-actors" in the neighbourhood of Leeds.

Nothing could be more striking to a person coming from the south of England to Yorkshire at Christmas-time, as the writer did some twenty years ago, than the vigour and spirit with which many old out-door customs, long obsolete and disused in the South, still held sway as popular observances in the West Riding. Year by year they are disappearing. Already chromo-lithographed almanacks have entirely ousted the green tallow candles which the grocers and village shopkeepers presented to their customers, and which were religiously burnt on Christmas-eve in the cottage-window. "Good King Wenceslas," or "See Amid the Winter Snow," have supplanted the "Seven Joys of Mary," or "God rest you, Merry Gentlemen," as the carols most generally heard—it would be a libel on music to say "sung"—at that season. Other traditional customs, such as mumming, and the hobby-horse, are practically things of the past. Indeed, the rapidity of the abandoning of these and other traditional customs has been, in itself, quite a remarkable feature of their disappearance. Why it should be that old customs, regularly observed and highly popular, should so suddenly have passed away, it is difficult to tell; but that they have passed away, or almost so, is a fact, explain it how we can, and regret it as we may.

There seems every reason, therefore, for placing on record, not merely in words, but by pictorial representation where it is possible, one such custom, now practically obsolete, that of the "sword-actors."

It is not intended in the few remarks which are here made to enter into any general discussion as to the custom, beyond saying what is necessary by way of simple explanation, as to do so would extend this paper to a greater length than is desirable.

It may be well to point out that in the West Riding, or at any rate in the neighbourhood of Leeds, the "sword-actors" were quite distinct from the "mummers." The latter were, at the time of which we speak,

seldom met with, and their performance seemed to be a very senseless affair. It consisted of one or more men, generally two in number, who were dressed in a fantastic costume, and carried a dustpan and brush, dancing about whilst they sang a sort of humming, buzzing tune—a *lied ohne wörter*—and at the same time banged the brush against the dustpan, after which, without more ado, came the request for money.

plays were printed as chapbooks, and were sold in the smaller shops at a halfpenny each; but in most cases there were local variations traditionally made from the printed copies. There is little of importance, however, either in the printed plays or in the local variations made in them. The literary value of either is very small, and they may be passed over without further comment. Of the two plays most in vogue, that of the



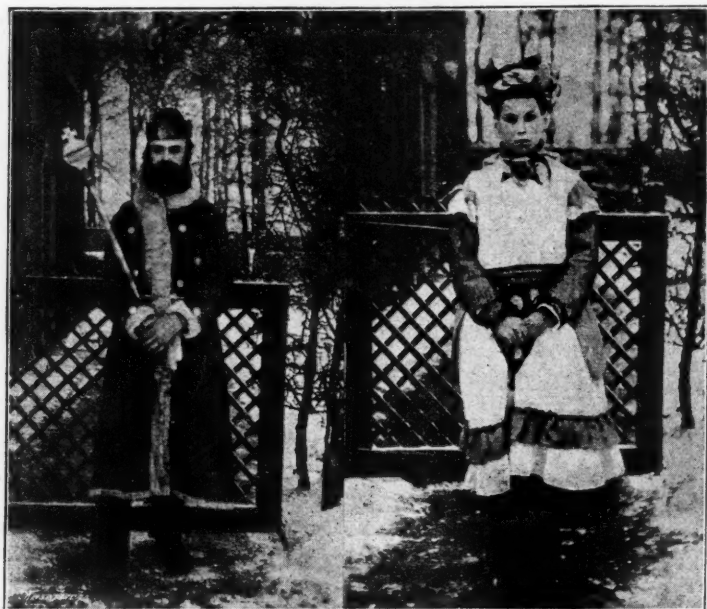
GROUP OF THE SWORD-ACTORS.*

The sword-actors, on the other hand, generally numbered nine or ten lads, who, disguised by false beards as men, were dressed in costume as appropriate to the occasion as their knowledge and finances would permit, and who acted, with more or less skill, a short play, which, as a rule, was either the "Peace Egg," or else the "Seven Champions of Christendom."

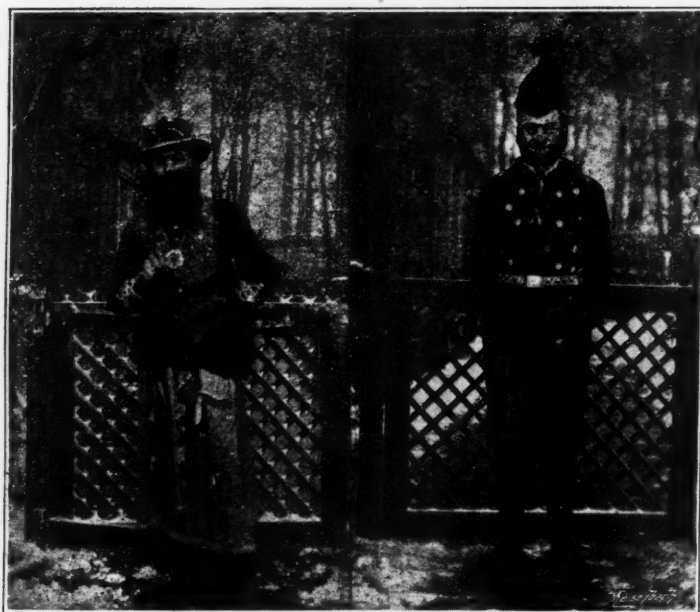
For their use certain editions of these

"Peace Egg" (which, of course, is a corruption of Pasch egg, an indication that it was originally intended for use at the present season of the year—Easter) dealt with the achievements of St. George of England, whose festival (April 23), it may be noted, almost always falls within the Easter season. The other play, that of the "Seven Champions," was the one most generally adopted by the sword-actors, and it is the one which

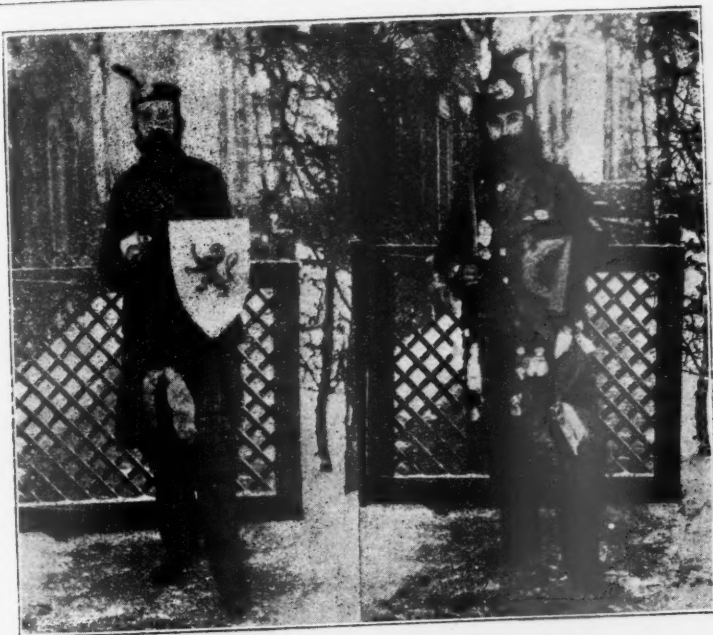
* "St. George" is shown as engaged in combat with "St. Peter"; "St. Andrew" and "St. Denys" are each kneeling on one knee, a sign of their having been vanquished.



"THE KING OF EGYPT," AND HIS DAUGHTER (A LAD).

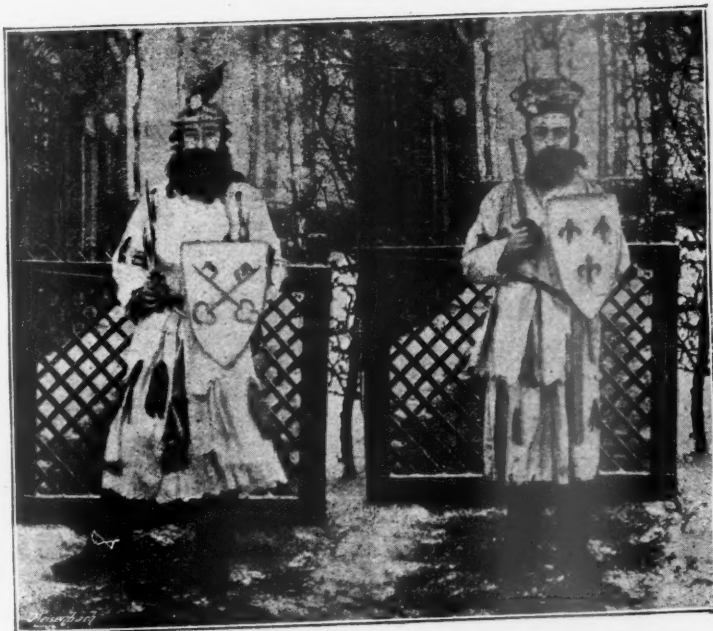


"ST. GEORGE," AND THE JESTER.



"ST. ANDREW."

"ST. PATRICK."



"ST. PETER."

"ST. DENYS."

was being played at the time the photographs were taken.

There was a little indefiniteness as to the characters represented in the play, but usually they were the King of Egypt, his daughter, a fool or jester, St. George, St. Andrew, St. Patrick, St. David, St. Denys, St. James, and a St. Thewlis, who represented a Northern nation—Russia, or sometimes Denmark—and whose exact identity seems obscure. The seven champions occasionally included St. Peter of Rome, as in the group whose photograph is given. St. George engaged in mortal combat with each champion in succession, fighting for the hand of the King of Egypt's daughter. When at length each of the six was slain, St. George, having vanquished them all, won the fair lady, amid the applause of the bystanders.* Even the Prince of the Apostles, when represented in the piece, was made to yield to the superior prowess of the champion of England, wherein may be read an allegory of the events of the sixteenth century. Then, at the conclusion, after a general clashing and crossing of swords, the fool or jester stepped forward, and wound up the performance with an appeal for pecuniary recognition, couched in the following words :

Here come I, little Devil Doubt,
If you don't give me money
I'll turn you all out.
Money I want, and money I crave ;
If you don't give me money
I'll sweep you all to the grave.

With this not very courteous request the curtain was presumed to have fallen, and the hat went round.

In the case of the "Peace Egg," it was St. George also who played the greater part of the piece, and encountered and vanquished the representatives of the false religion.

There can be no doubt that these plays,

* Occasionally, as in the group whose photograph is given, one or more of the champions would take a double part, and after having been slain by St. George in one character, would revive on the sly, and come forward for a second encounter as somebody else. This, of course, was an abuse, and was adopted in order to diminish the whole number of performers, and so secure a larger share of spoil to each, when the takings were divided among the company.

as they have come down to their present day of rapid extinction, are the lineal descendants of the miracle-plays of the Middle Ages, and contain in their cast a mingled confusion of references to the Crusades, and other occurrences of even higher antiquity. This it is which invests them with an interest that their doggel lines, and the crude conception of the performances themselves, wholly fail to confer.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

*Author of Surnames and Place-Names of the Isle of Man ;
Diocesan History of Sodor and Man ; Folklore of the Isle
of Man, etc.*

CHAPTER III.—FAIRIES AND FAMILIAR SPIRITS.



E will first give some extracts from the remarks of writers concerning the fairy beliefs of Manxmen which have hitherto been overlooked. Sir

Walter Scott said that the "Isle of Man, beyond all other places in Britain, was a peculiar depository of the fairy traditions, which, on the island being conquered by the Norse, became, in all probability chequered with those of Scandinavia, from a source peculiar and more direct than that by which they reached Scotland and Ireland."*

Our next authority is Robertson, writing in 1791: "The existence of these imaginary beings is still most devoutly believed in this island, particularly by the inhabitants of the mountains, and as they have invested them with unlimited influence over the fishery, they frequently supplicate their favour, or deprecate their wrath, by various offerings. When I formerly resided in the island, I one day took a ramble up among the mountains, and, being benighted, sought shelter in a lonely cottage. The sole tenant of this clay-built hut was an aged peasant of a pensive and melancholy aspect. He received me with much hospitality, trimmed his little fire of turf and gorse; and, 'skilled in visionary

* *Letters on Demonology and Witchcraft*, pp. 109-110.

lore, beguiled the lingering hours.' From him I learned that, notwithstanding all the holy sprinklings of the priests in former days, the fairies still haunted many places in the island, that there were playful and benignant spirits, and those who were sullen and vindictive. The former of these he had frequently seen on a fine summer evening, sitting on the margin of the brooks and waterfalls, half-concealed among the bushes, or dancing on the tops of the neighbouring mountains. He described them as gay, beautiful, and by no means so diminutive as the English fairies, adding that they were chiefly like women, but certainly more shy than any he was acquainted with, for they never permitted him more than a transient glance of their charms, and on venturing to approach them they immediately vanished. These sportive beings, my host observed, rejoiced in the happiness of mortals; but the sullen fairies delighted in procuring human misery. These lived apart from the others, and were neither beautiful in their persons, nor gorgeous in their array. They were generally enveloped in clouds, or in the mountain fogs, and haunted the hideous precipices and caverns on the seashore. My host added that to them Manxmen imputed all their sufferings, for he himself had often heard them, on a dark stormy night, yell, as in barbarous triumph, when the tempest was desolating the country, or dashing vessels to pieces on the neighbouring rocks.**

In 1816 we have the following evidence on the same subject: "The witches and fairies of Man are neither supposed to combine, nor to produce exactly the same effects by their power, the former being wholly employed in acts of aggression, whilst the latter have mixed jurisdiction, and can produce both good and evil by their operations. They are accustomed to perform certain frolics, which show some degree of humour and whim in their propensities; they are also easily assailable by bribes: thus, the dairy-maid, who would spare herself unusual exertion, regularly makes the offering of a small pat of butter or a piece of cheese curd, which is affixed to the wall of the dairy, and is believed to propitiate these invisible agents. The livers of fowls and fish are uniformly

sacrificed to the fairies. At midsummer eve, when their power is of unlimited extent, flowers and herbs are the only barriers to their incursions, and these were regularly spread on the door and window sill to protect the inhabitants."*

Some years later (in 1839) an insular poetess described the tricks which fairies played as follows:

The skin off your knees should you rub,
By falling down cellars or areas,
Or break your shins over a tub,
It's placed in your way by the fairies.
If showers of gravel are thrown,
Or you miss milk and cream from your dairies;
Or find your horse all over foam,
It's sure to be laid to the fairies.†

Some twenty years ago, Edwin Waugh gave the following graphic account of some talk about the fairies by an old Manx fisherman: "The fishermen draw around an ancient mariner who is telling a tale of an adventure he had with the fairies, as he came over the mountain from Fleswick Bay one night. . . . Snatches of the old man's fairy tales come upon the wind. . . . I hear broken bits of this story: 'I was not thinking about nawthin', when I think I hear something, an' I look, an' there was a little fellow close to my leg. He was dressed in green an' red, with silver buckles on his shooce. He was about the sice of eight yearce. I made a grab to get howlt of him—so—an' then—O—get a handful of wind. I cannot see nawthin'. He is gone . . . I was wan day makin' a hedge. It wass up in Bradda. There wass nobody but myself. It wass wonderful! Up in the air, I hear them shouhtin' and laughin', I know in a minute it is the fairies! I hear them before in the same place. They wass hunting. I hear the cap'en of the fairies. He give a shout, an' all wass silence. Then the noice began a-gain, like people in a fair. I hear them so well, as I do see my hant. They wass hunting. They have horses an' dawgs. I hear them very well. The whips wass cracking, an' horns wass blowing, an' I hear the little dawgs going wif! wif! wif! It was wonderful! Then the cap'en give a shout again, an' all wass silence. Then there was music. It

* Bullock's *History of the Isle of Man*, p. 370.

† Esther Nelson, "Mona Miscellany," *Manx Soc.*, vol. xvi., pp. 174-5.

* Robertson's *Isle of Man*, pp. 75-8.

wass so fine that I cannot hear it. But I feel there was music playing up in the air . . . I know it is the fairies; an', I say, I think it is time to be goin' home. So I come away. . . . Another time when I was comin' down from Craig-y-Neash, it come on dark, all at once, so dark as pitch. I look at my side. There was a little fellow. He was just here (laying his hand upon his hip). He wass about so big as my leg. I know it wass a fairy. It wass not a body at all. He come to stale my boots.' And so on."*

The following epitome of the fairy beliefs of the present day has been taken down from the lips of an old Manxman from Dalby, by Miss Graves: "Iss it fairies ye're talkin' about? Aw yiss, I've hard plenty of them in my time tho' I'm not so sure that I hev' aver seen any. They're middlin' shy craythurs, I'm thinkin', more pertickler in these days. There's one's livin' yet tho', that's tellin' me they seen their red coats many a time goin' over the Dalby mountains; but naver to my knowledge hev' I clapped eyes on them. As for hearin' them, that's common enough. These English ones may laugh, but it's theer ignorance, thinkin' there's nawthin' in the worl' but what they seen! Tell ye a story of them. Well, I'm not much for that, and there's hardly a story in it, as ye may say. It's only the thruth I've got, and no larnin' to roun' it off like. I'm a Dalby man, bred and born, and many's the time when I was a sthugga† hev' I hard them tinkerin' away, on a summer's night in the caves round (specially Glen Meay), preparin' for a big take of herrin'. For as sure as ye hard the lill‡ folk at work at night, there would be a gran' take of herrin' in the mornin'. It wass quare how they knew, but they did, sure enough, and they would always be hard at work, makin' their lill barrels ready, though what they were doin' with them when they war made iss pas' my makin' out.

"It's always allowed that Hollantide Eve wass a great toime with them, tho' naver but once did I hear them on that night. It wass one Hollantide, a parcel of boys and girls of us wass hevin' a spree over at Balladda (a

shockin' house for the fairies that house wass. Is'n it goin' by the name of 'Thie Ferrishin' to this day? being 'Fairy House' in the English, and no man naver hard a cock crow on the farm). Terrible enough fun we hed that night, for sure all sorts of ould-fashioned games, and the laughin' we hed wass enough to make the house come down. Well, we got tired at las' tho', and some of them wint their ways home, and the res' upstairs to bed. It wass somewheer about twelve o'clock may be, when I wass awoke with hearin' screeches of laughin' downstairs. At first I thought the company hed'n' gone, but when I got awoke right, I remembered seein' them out of the door myself. Then I knew it wass themselves that was in, and sure enough they war makin' a right night of it. Every mortal game we hed, they war hevin' too. Well, well, it wass quare to hear them. Duckin' for apples lek mad, and the water goin' splashin' roun' like anything. Then the nuts they war crackin' over the fire. Man alive! it's then there would be laughin'. Aw, it bet all! And when they were eatin' the salt herrin' and walkin' backward to bed, the way their heads would be goin' knockin' agin the petition.* Well, it wass quare, and jus' like the very way ours done. They war jus' the very moral of us, copyin' us, I tell ye, in every pertickler. It wass one of the quarest strikes that aver I come across in all my born days.

"Quate harmless craythurs they are mos'ly, only they don't like to be meddled with, but as long as ye lave them alone they'll not moles' ye, tho' places they hev tuk a fancy to, it's bather to keep clear of. I'm mindin' the time Jemmy Juan Harry wass took bad enough for meddlin' with them. This wass how he come to do it. Clugaish, Balla Varkish,† tuk it into his head to root up a three that wass at the corner of one of his fields, near the road. It wass always allowed to be a fairies three—a thorn (they're middlin' fond of them threes, I'm thinkin'). A big three it wass too, and they dug, and they dug, but they cud'n get the roots up at all, and so they lef' it that night. Lo! and behold ye, nex' day it wass planted again, jus' as if it hed'n' been touched! If they'd a been wise

* Edwin Waugh, *Miscellaneous Travel Sketches: Saint Catherine's Chapel*, pp. 222-5 (originally published in 1882).

† Lad.

‡ Little.

* Partition.

† *I.e.*, Clucas of Balla Varkish Balla Varkish being the name of his farm.

they'd a lef' it afther this. But no, ar* it again in the mornin', Clugaish wass. Navertheless that night they hed got no furdur till† the night afore. The nex' day, sure enough, it wass planted again tight as aver! The third day they went ar it with a will detarmined to ger it up *that* night. When the evenin' wass comin' on, and they were still diggin' they seen Jemmy Juan Harry comin' along the road with a couple of horses ar him harnessed in a cart. They put a sign upon Jemmy, and up he comes to spake to them, and when he hard what they wanted he wass willin' enough to give them a helpin' han', for Jemmy wass always a sert of a gennal‡ lad. He brung his horses and made them fast to the thorn three, and at las' it wass dragged up by the roots, and no mistake. . . . But that night poor Jemmy wass tuk bad with a pain in his leg, and he wass'n ur of his bed for six months afther. Aw yis, he knew well enough what wass doin' *on* him, and that no docther's stuff would be any gud! It wass a charm from Nan-a-Killee he got at last. Yis, and many's the time he's *tould* me that naver again would he meddle with the likes of them.

"It wass used to be common enough in my young days for the lill folks to change childher in their cradles. Mischeevous they are, I allow, and fond oncommon of gettin' a body's chil'. Terrible cross the fairy changeling would always be too, cryin' still. There wass Misthress Maddrell, well do I call to mind when her baby wass changed. Was'n I sheerin' in the fiel' with her? She hed no wheer else to lave it, the bough,§ and she pur it in a haystack, thinkin' it wass safe enough when she wass in the fiel'. Well, that night it begin to cry and cry, and that's the way it carried on for days and weeks. There wass no livin' with it. She begun to think then there wass something wrong, and when it took to pinin' and gettin' lill and poor (a big claver chil' as aver ye seen, her own wass), she knew then what wass in, and so she sent for a man they war callin' Jacky, Balla Yells|| to. A praycher he wass too, and terrible gud at things of the sert. He cum in to Misthress Maddrell one night, and he tould her to lave him alone with the chil',

and on no account wass she to come into the room, no matther what nises she would hear. He naver let on what he did, but terrible enough work he hed before the mortal chil' wass tuk back. Themselves thried to freken him away by all the manes in their power. He wass tellin' aftherwards that he cud feel heavy blows all over his body, tho' he cud'n see nawthin', and there wass crackin' of whips goin' on, and him smartin' with the blows he wass gettin'. He wass maybe a couple of hours like this, and the chil' cryin' all the time like mad. But Jacky Balla Yells wass'n the man to be bet by the likes of them, and so at las' they give in. There wass one terrible screech, and that wass the las' of it, for there wass the right chil' laying in the cradle lookin' as well as aver and smilin' in his face. It's a thtrue story, every word of it, for hev'n I hard Misthress Maddrell tellin' it many a time, a woman that wud'n tell a lie? Jacky wass middlin' shy himself of goin' over it, for ye see he wint thro' such a sight of things that night that he naver cud be got to thry his han' again at nawthin' of the kind.

And finally, we add the testimony of Mr. William Cashen, on the same subject: "The Manx people believed that the fairies were the fallen angels, and that they were driven out of heaven with Satan.* They called them *Cloan ny moyrn*, the Children of the pride or ambition. They also believed that when they were driven out of heaven they fell in equal proportions on the earth, and the sea, and the air, and that they are to remain there until the Judgment. They also say that they fell as thick as a shower of hail, and that they continued to fall for the space of three days and three nights. The prayer they used when walking in the night time was: 'Saue Jee mee voish Cloan ny moyrn.' ('God save me from the Children of the pride.') They believed that the fairies had no power to hurt anyone who was on an errand of mercy or of charity. It is related that one of the early Manx Wesleyan preachers, having occasion to cross the mountain one moonlight night, was met by a fairy who asked who should be saved. When the preacher answered and said that none would be saved, but such as had flesh

* At. † Than.

§ The poor thing.

VOL. XXXI.

‡ Genial.

|| A farm name.

* This belief is prevalent in Ireland. See *Ancient Legends of Ireland*, by Lady Wilde, pp. 37, 38.

and blood, when he went away wailing and saying: 'Cha vel ayn erbee ayns ayns Chreest.' ('I have no share in Christ.') There are many fishermen here to this day that declare that they have seen the fairy herring fleet lying before their nets, with their lights upon the water, and the buoys or floats of their nets, and fully expected that when the day broke they would see numbers of boats around them, but when the day appeared there were none there to their very great surprise. There was sure to be a shoal of herrings where the fairy fleet was seen, and the boats that shot their nets there were certain to have a good fishing. The Manx fishermen believed that the fairies, besides fishing on their own account, made barrels, and cured the herrings they caught. A cave on the sea-coast under Cronk yn Irree Lhaa is called Ooig ny Seyir, "Cave of the Carpenter," where the fishermen have heard them, times without number, making barrels. They were always sure to have a good fishing in the "Big Bay" when they heard the fairies making barrels. That season always turned out well.

(To be continued.)



The Mystic Winepress.

By SOPHIA BEALE.

THE allegory of the winepress was a favourite subject with the artists of the Middle Ages, more especially in France, and a very notable example in stained glass may still be seen in Paris, at the church of St. Etienne-du-Mont. This was briefly described by me in my book on the *Churches of Paris*, but since its publication I have discovered more data relating to this curious window, as well as other examples of the subject elsewhere. The earliest instance of this strange materialization of a purely poetic idea is, I believe, to be found in Rome, in the circular church of St. Constantia, built by Constantine about A.D. 320. In one compartment of the

mosaics decorating this building we see the whole history of the culture of the vine in every stage, from the ploughing of the ground with oxen to the treading out of the grapes. In the centre of the dome is the head of St. Constantia, encircled by a branch of the vine, which trails over the whole vault, while a number of birds and children are seen upon the branches. In the lower part is a cart drawn by oxen, very similar to those still used in Italy; and in another compartment are three men treading the grapes in the press under a shed. Over a doorway Christ is giving His blessing to two of the Apostles, and from His feet flow two streams of blood.

This mosaic seems to be the foundation of what became later on a symbolic representation of the mystery of the Sacrament of the Eucharist. We see our Lord as the vine, and St. Constantia and the Apostles (represented under the form of little children) as the branches.

Whether the three figures treading the grapes have any reference to our Lord (the Triune God) treading the winepress is doubtful; but the whole design is interesting as showing a purely naturalistic representation of an ordinary industry, which, later on, was developed into a mystical idea, involving the abstruse doctrine of a great mystery.

In the cathedral of Troyes the idea is advanced. There, in the chapel of St. Fiacre, is (or was)* a window, signed and dated Linard Gonthier, 1625, which gives a similar reading of the verse, "*I am the Vine, and ye are the branches*," with the addition of the mysticism of the winepress: "*I have trodden the winepress alone*." Our Lord is sleeping at the base of a gigantic vine, from which spring many branches; but the Apostles here take the place of the grapes. Elsewhere they are picking the ripe fruit and throwing it into the press, upon which the Saviour is stretched. Blood flows from His wounds, mingling with the juice of the grapes, and the mystic wine is being dispensed to the faithful by the pastors of the Church.

Something similar was seen by l'Abbé Lebeuf† in the church of St. André-des-

* Didron, aîné, *Annales archéologiques*, 1844-50.

† *Histoire de la Ville et de tout le Diocèse de Paris*. Lebeuf lived from 1687-1760.

Arcs, Paris (demolished many years ago), for he speaks of a window representing Jesus Christ "*foulé comme les raisins par un pressoir, avec cette sentence d'Isaïe en lettres gothiques du XVI. siècle; Quare rubrum est indumentum? Torcular calcavi solus.*"

Sauval* also mentions windows at St. Sauveur, at St. Jacques de la Boucherie, at the Hospital of St. Gervais, and in the Sacristy of the Convent of the Célestins; but all these buildings have also been destroyed. Another is said to be still visible at St. Foy, Conches;† and the one painted by Robert Pinaigrier, in the church of St. Hilaire, Chartres, in 1530, probably served as the original design for his son Nicolas's window in the *charnier* of St. Etienne-du-

the Old Testament. Briefly they are as follows:

1st window.—In the first is a representation of a stupendous miracle which is said to have taken place in 1291 in the Rue des Billettes, when our Lord, bleeding from all His wounds, appeared to a Jew who had profanely stuck his dagger into the consecrated Host.

2nd.—The Church, under the form of a vessel full of passengers, is tossed upon the waves. Our Lord is at the helm; the Holy Spirit blows the sails, while various demons do their best to raise a storm.

3rd.—The disciples at Emmaus sitting at table.

4th.—The brazen serpent; attributed by Leveil to Jean Cousin.



IN THE CHURCH OF ST. CONSTANTIA, ROME, A.D. 320.

Mont, Paris—the most elaborate example of the subject extant, as far as my researches have gone.

This charnel-house forms a sort of cloister at the end of the Lady chapel, and encloses what was formerly the little cemetery. It is approached by a long passage from the west end of the church, and by the door leading to the sacristy at the east end. It is now used as a chapel for catechising the children. The windows are filled with stained glass by the best painters of the sixteenth and seventeenth centuries, and form a history of the Blessed Sacrament, with its types in

5th.—The institution of the Sacrament of the Holy Eucharist.

6th.—Our Lord washing the disciples' feet.

7th.—The sacrifice of Elijah.

8th.—A splendid monstrance, containing the Host, is adored by angels holding censers.

9th.—The manna in the desert.

10th.—The mystic winepress. In the centre we see our Lord stretched upon the press. Blood flows from the five wounds into a large vat. Two bishops, a pope, and other personages are filling barrels with the fluid, and mingling it with the juice of the grapes. The Patriarchs are cultivating the vine, while the Apostles are gathering in the grapes. A large vat upon wheels is driven by the angel of the Apocalypse, the ox, the

* According to Didron; but I have been unable to find the reference in Sauval's *Histoire de la Ville de Paris*, 1724.

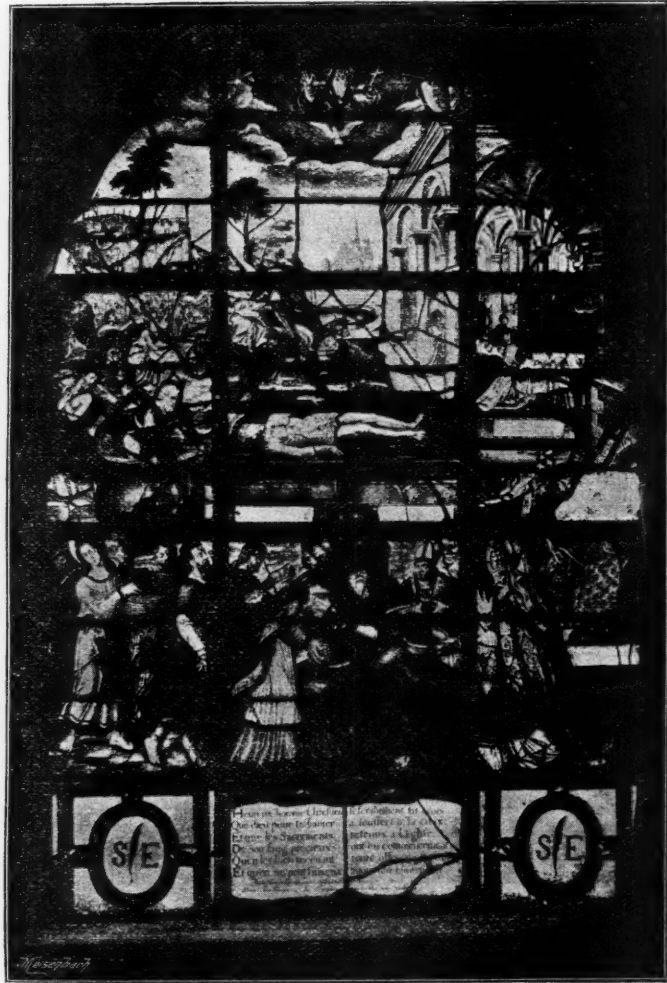
† Didron, *Annales archéologiques*.

lion, and the eagle being harnessed to it. On the right-hand side is a classic building, in which we see the faithful confessing their sins. Some of the Apostles—St. Peter, St.

as a dove, both being surrounded by golden rays and clouds.

11th.—The Feast of the Passover.

12th.—Abraham receiving the angels, and



WINDOW IN ST. ETIENNE-DU-MONT, PARIS.

John, and St. James—may be recognised on the left, holding bunches of grapes and barrels. Above are God the Father, giving the blessing, and the Holy Spirit represented

prostrating himself before them. The destruction of Sodom. Killing the fatted calf, and someone making bread.

This completes the set of windows.

It will be observed that certain spaces upon the winepress window are reserved for verses describing the subject. The first is to be found on the left, above the vineyard and under the tree. It is as follows :

Les anciens patriarches
Qui le futur ont sceu
Pour leur salut ne fu
A cultiver le vigne.

Under our Lord's head and feet :

Ce pressoir fut la Venerable croix
Ou le sang fut le Nectar de la Vie ;
Quel sang celui par qui le roy des Rois
Rachepta l'homme et sa race asseruie.

Dans les Vaisseaux en reserve il fut mis,
Par les docteurs de l'Eglise, pour estre
Le laument de nos peches commis,
Mesme de ceux qu'on a Venant a naitre.



PAINTING IN THE LORENZ-KIRCHE, NÜRNBERG.

In the centre, under the distant church :

Tous les cantons de ce large Vniuers
Eu ont gusté par les Evangelistes
Edifies ont esté les peruers
Laissant d'Adam les anciennes pistes.

Under the people who are confessing :

Tous vrais Chrestiens le doivent recevoir
Avec respect des Prebtres de l'Eglise,
Mais il conuient premierement auoir
D'ame contristee, et la coulpe remise.

On the extreme right, behind the bishop :

Papes, Prelats, Princes, Rois, Empereurs
L'ont au cellier mis avec reuerence,
Ce vin de vie efface les erreurs,
Et donne a l'Ame une sainte esperence.

At the bottom of the window is the following verse :

Heureux homme Chrestien si fermement tu crois
Que Dieu pour te sauuer a souffert a la croix,
Et que les Sacrements retenues à l'Eglise.
De son sang precieux ont eu commencement ;
Qu'en les bien receuant toute offence est remise,
Et qu'on ne peut sans eux auoir son sauvement

In te Domine Speravi non confundar in aeternum.—

Psal. xxx.

Non nobis Domine, non nobis sed nomini tuo da gloriam.—Psal. cxlii.

It was thought by Leveil, a great authority upon stained glass, that this window might have been given to St. Etienne by Jean le Juge, a rich wine merchant, as the emblem of the Precious Blood was frequently adopted by the numerous confraternities of the vintners.

At Nürnberg, in the Lorenz-Kirche, there is a still more curious representation of the subject, the gift of some members of the Stör family, who, in the conventional manner of the donors of old, are ranged below the picture, six women on one side, and eight men and the coat-of-arms upon the other. The painter is unknown, but its date is said to be 1479.

In the centre of the picture our Lord is treading the grapes. Blood flows from His wounds, and mingles with the juice of the grapes. At the foot of the winepress there is an aperture through which the liquid passes into a barrel held by a bishop, while the pope holds a bowl over a cart, to which the ox and the lion of the Apocalypse are harnessed. The eagle sits up in front, and the angel walks by the side, bearing a whip. Behind is a crowned personage, holding what appear to be the chains of a censor. Bishops and monks bear cups in their hands, and a cardinal and a bishop seem intent upon making a barrel. Thus we have the whole mystic teaching of the doctrines of the Holy Eucharist and the Sacrifice of the Mass—the Victim immolating Himself upon the Altar of the Winepress, and the communion of the faithful. All about, interlacing the figures, are scrolls, but I am unable

to give any account of the words written thereon.

The Störs seem to have been a well-known family in Nürnberg, for in 1349 one Conrad Stör was rector of St. Lorenz, but was living in Bamberg, the Council, for some reason, objecting to him. Possibly he was quarrelsome, for, in consequence of a dispute which he had with Hermann de Walden the whole town was laid under an interdict. Then came sickness upon the city, and upon October 24, 1370, Pope Urban was petitioned by the Council to release the population from excommunication, as many persons were dying without the Sacraments. Whether the Pope acceded to the request of the Town Council my authority does not state.

It is probable that the pope represented in the picture is Sixtus IV., and possibly the crowned personage may be intended for the reigning Duke of Bavaria, Albrecht II., the crown being rather ducal than imperial.



Holy Wells of Scotland: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from vol. xxxi., p. 26.)

LANARKSHIRE—continued.

CAMBUSLANG: ST. WINIFRED'S OR WINCIE'S WELL.



HERE is a well in the parish of Cambuslang, on the east bank of the Calder, dedicated in honour of St. Winifred of Wales, but called Wincie's Well. It is stated that in superstitious times oblations to the saint were tied with scarlet thread to the bushes around Wincie's Well as an expression of the gratitude of those who regarded themselves as having been cured by the marvellous virtue of its waters.

SHOTTS: ST. CATHARINE'S OR KATE'S WELL.

In the parish of Shotts, which before the Reformation constituted a portion of the extensive parish of Bothwell, there was a chapel and well consecrated in honour of St. Catharine of Siena. No trace of the chapel now remains. It is believed the spring still exists near the kirk of Schatts, under the name of Kate's Well.

ABERDEENSHIRE.

ABOYNE: ST. MUCHRICH'S WELL.

About a mile and a half from the church of Aboyne is St. Muchrich's Well, and inside it is a stone marked with a cross. At one time this stone was removed. According to local tradition it was brought back by Muchrich, the guardian of the well, who seemed unwilling to lose sight of the lost property.

ABOYNE: ST. ADAMNAN'S OR SKEULAN'S WELL.

A well dedicated in honour of this saint once obtained here. Skeulan is a corruption of Adamnan.

SETON: ST. MACHAR'S WELL.

A curious legend of the origin of the See of Old Aberdeen is that St. Machar or Macarius, with twelve companions, received instructions from St. Columba to travel over Scotland, and to build his cathedral church where he found a river making a bend like a bishop's crosier. This he found in the Don at Old Aberdeen. St. Machar's Well is in the neighbouring grounds of Seton, neglected; in former times its waters were much honoured, and were used for sacramental purposes in the cathedral. Machar, Macarius, Mochonna or Mochmma, was one of St. Columba's faithful band in his memorable voyage from Ireland to Iona. He is said to have been Bishop of Tours, and to have visited St. Gregory the Great at Rome.

FRASERBURGH: SILVER WELL.

There was a well known as the Silver Well at Watch Hill, about six miles from Fraserburgh, where it was the custom to leave some small trifle as an offering after making use of the waters of the well. A fair was annually held here on St. John the Baptist's Day.

RATHEN: ST. OYNE'S WELL.

A well here is dedicated in honour of St. Oyne, probably a corruption of Adamnan. In the parish is also a mound called St. Oyne's.

NEW ABERDOUR: ST. JOHN THE EVANGELIST'S WELL.

Nothing is now known respecting the well formerly held in honour of St. John the Evangelist.

(To be continued.)

Publications and Proceedings of
Archæological Societies.

PROCEEDINGS.

At the March meeting of the SOCIETY OF ANTI-QUARIES OF SCOTLAND a paper was read by Mr. R. Brydall "On the Monumental Effigies of Scotland from the Thirteenth to the Fifteenth Century." The paper was illustrated by a series of beautiful drawings of the more important of these interesting relics of the art of Scotland in the Middle Ages. Mr. Brydall described in detail the effigies at Arbroath, Swinton, Dundrennan, Douglas, Arbuthnott, Dunblane, Bourtie, Inchmahome, Paisley, Old Kilpatrick, Elgin, Fortrose, Aberdalgie, Rothesay, Renfrew, Cupar, Dunkeld, Beaulieu, Corstorphine, Falkirk, Dalkeith, Houston, Maryculter, Aberdeen, Borthwick, Seton, Rodell, and elsewhere. Mr. Ross, architect, and Mr. Balfour Paul, Lyon King of Arms, made some remarks on the interest of these Scottish monuments and the desirability of a complete description of every example being obtained as speedily as possible.

A second paper was read by Dr. Joseph Anderson describing the Oban Cave, which is being explored under the direction of the society.

The Bannockburn bagpipes (or what remains of them) were afterwards exhibited at the meeting. These bagpipes were played before Clan Menzies at the Battle of Bannockburn, and a historical paper was read by D. P. Menzies. The office of pipers to the chiefs of Clan Menzies was held in hereditary by a family of MacIntyres or MacInture, i.e., the sons of the carpenter. Traditionally they were the pipers to the Menzies from before the days of Bruce, and headed the clan playing these pipes at Bannockburn and other subsequent battles. The pipes, which were preserved in their family and handed down to the present day, are known as the "Menzies Bannockburn pipes." Three portions only of them remain: (1st) The chanter, which has the same number of holes as the modern chanter, but there are two extra holes on each side, and in shape it gradually tapers downwards, with a somewhat trumpet-like form at the mouth; (2nd) the blow-pipe, which is square, but graduates to the round at the mouthpiece; (3rd) the drone, only the top half of which remains. These parts are much worn and worm-eaten. The bag and other parts were restored by Pipe-Major D. M'Dougall, Aberfeldy, who was able to make them play after completing the restorations. Their tone is somewhat loud and harsh, but the air or melody is heard more distinctly than in the modern bagpipe, there being only one drone.

The annual general meeting of the members of the SUSSEX ARCHÆOLOGICAL SOCIETY was held on March 22, at Lewes. The annual report, which was read by Mr. John Sawyer, stated that, speaking generally, the committee considered that the year 1894 might fairly be described as a prosperous one for the society. By the elimination of the names of those who practically had long ceased to be members, the number on the roll had been reduced to 544, but, under the circumstances, that did not point to any real falling off

in the popularity or prosperity of the society. The efforts to form a special fund for extending the work of the society had led to £39 15s. 6d. being raised from twenty members, and the money had been appropriated thus: Rye buildings, £1 12s. 6d.; Pevensey Castle, £5; Lewes wills, £1 5s.; Sussex Church plate, £4; mural paintings, 5s.; museum and library, 11s.; general purposes, £26 1s. The committee thanked the members for the support received, and expressed their belief that the fund would tend to advance the interests of archaeology in Sussex, if supported adequately by the members generally. The thirty-ninth volume of the Sussex Archaeological Collection was received with general favour, and was a valuable contribution to the history of the county. Reference was made to the summer excursions to Horsham, Shipley, Knepp Castle, and West Grinstead, as well as to the visit in October to the excavated dungeon-like passages beneath Hastings Castle. In October a portion of the stone corbelling supporting the south-west tower of the Barbican at Lewes Castle suddenly gave way, and it was found necessary to shore up the tower and close the building to the public. A large portion of the tower would have to be taken down and rebuilt. This unfortunate accident not only must of necessity somewhat impair a historic building, but must for some time cause a serious falling off in the number of visitors to the castle. As the Sussex Archaeological Society was founded in 1846, its jubilee would be in 1896, and the committee would be glad of suggestions as to the best way of celebrating it, and also of promises of help in carrying out the commemoration in a manner befitting so memorable an event in the society's history. Mr. Latter Parsons presented the financial statement, from which it appeared that the income, including £298 18s. 6d. subscriptions, and £126 1s. admissions to the castle, amounted to £517 6s. 6d., and that after paying expenses there was a balance in hand of £32 18s. 7d., as compared with £52 18s. 1d. at the commencement of the year.

After the report and accounts had been adopted several new members were elected. The committee were re-elected, and some alterations of the rules were agreed to. Eastbourne, in the neighbourhood of which are Hurstmonceux Castle and Pevensey Castle, was chosen for the July excursion, and after some discussion it was left to the chairman and Mr. Farncombe to decide whether the visit should extend over two days or should be limited to one.

The Rev. F. W. Beynon informed the meeting that he had had an offer from the National Trust for the Protection of Ancient Buildings to take over the old pre-Reformation Vicarage at Alfriston for the nation. He was now in communication with that body, and so far as he was concerned he had consented, as vicar, subject to the permission of the Lord Chancellor and the Bishop of Chichester. He should like to feel that in passing it out of his hands he had the approval of the society. The Chairman said he thought it a very favourable arrangement indeed.

In answer to a question Major Attree said that it was proposed to print a calendar of the wills of Lewes from 1540 to about 1650. It was being published by the British Record Society, but they stopped on account of the lack of funds and the want of help

from the county of Sussex. Replying to a further question, Major Attree said that thirty-two pages of the calendar had already been published.

At the meeting of members of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on March 28, in the library of the castle, Newcastle, Mr. R. O. Heslop exhibited a pocket-knife belonging to Mr. Best, of Corbridge, which was found in the wall of an old house that was demolished at Corbridge. Search in the Register of Trade Marks revealed the fact that the knife was probably made about 1751. Mr. Heslop also exhibited an old razor, the property of Mr. Gibson, the warden of the castle, which was found in one of the old houses of the Black Gate.

Mr. Gregory showed a curious document belonging to Sir Charles Mark Palmer, namely, a general pardon granted, in the first year of Charles I., to Nicholas Conyers, of the North Riding of Yorkshire. It was a pardon for all sorts of rebellions, conspiracies, and so on. It, however, excepted such things as highway robbery and witchcraft. Mr. R. C. Clephan read the second part of his paper on "The Temples of Philæ." The first part of the paper, which was read at the February meeting, was preliminary, and in the second part Mr. Clephan dealt with the Temples and their details and other matters connected with the inscriptions on their walls.

The annual report of the SURREY ARCHÆOLOGICAL SOCIETY states that the committee appointed to visit Guildford in search of suitable accommodation for the headquarters of the society had failed to find any place at all suitable. A report to that effect was made to the council, and it was determined that no action could be taken at present, bearing in mind that suitable premises may at some future date be available. The society's "Collections" for 1894 included a valuable paper on "Compton Church," by Mr. J. L. André, F.S.A., and one on "The Manor of Lambeth," by Mr. S. W. Kershaw, F.S.A. The catalogue of Church plate is still being continued, as are also the extracts from Surrey wills. The editor hopes to finish the Visitation of Surrey in the next part. The committee point out the necessity of the funds of the society being strengthened. The loss sustained by the society by the death of Mr. J. W. Butterworth, a vice-president, and one of the founders of the society, is referred to, and the council also direct attention to the issue of the calendar of the Feet of Fines for the county of Surrey, from Richard I. to Henry VII. For those working on the early history of the county this calendar will prove of the greatest service, there being no calendar to this class of document in the Public Record office.

At a recent meeting of the THORESBY (Leeds) SOCIETY a paper was read by Mr. S. Margerison on Calverley. Mr. Margerison said that there were very few pre-Norman remains which had been found in the parish, or on its boundaries. A boulder, with cup and ring marks, at Horsforth Low Hall, discovered by Mr. W. Cheetham and Mr. B. Holgate; a British cinerary urn, at Hough End, Bramley; an ancient spindle whorl, in the boulder drift, on Coal-

hill, Rodley, all a few hundred yards outside the boundaries; over a hundred silver Roman coins on Pudsey Moor, in 1775; and some Roman coins on Idle Hill and Idle Moor, comprising the most ancient finds. These, and the place-names and field-names, pointed to an early occupation of the parish. Documentary evidence commenced with Domesday Book, and from that time was fairly abundant, especially when we came to the period covered by the "Calverley Charters," now being edited for the society by the lecturer and Mr. Paley Baildon. The Scots, afterwards named "de Calverley," eventually became possessed of the manor, and also of that of Pudsey, which is in the same parish. In fact, Calverley parish includes Pudsey, Farsley, Idle, and Bolton, occupying the country between Leeds and Bradford. The village five hundred years ago was, relatively to the surrounding towns, of much greater importance than it is to-day, Bradford not being twice as populous, and Leeds only three times. The Calverleys also possessed Headingley and Burley-in-Wharfedale, and other manors, and were great benefactors to the religious houses of the district. They endowed Calverley Church, and "appropriated" it to the Chapel of St. Mary and the Holy Angels, at York, later members of the family vainly striving to regain possession of the gift. When we come to the period of the "charters," detail becomes too minute for the purpose of the paper he was reading, but it is pretty evident that some three-fourths of the township of Calverley was cultivated before 1400, and little more was done in the way of enclosing the "waste" until 1758, the date of the existing enclosure award. Mr. Margerison gave a topographical survey of the township with the aid of an ancient map, showing that almost at every point there was something of interest in the history of the place. The old mill, or rather its predecessor, at Calverley Bridge, was in existence six hundred years ago. The old hall and the more ancient part of the village were planted close to the copious springs, called now the "Town Wells," as is usual in ancient settlements. The hall, now divided into cottages and farm-houses, still retains some interesting ancient work. Near to it are the "Football Croft," where the national winter game was played over a century ago, and the "Bull Stoop Hill," where bulls were baited and the village sports held in former days. The church is possibly of Saxon foundation, and contains specimens of Norman, Early English, Decorated, and Perpendicular work. It was carefully restored in 1870. For six centuries the Calverleys were the central figures of the place, and Mr. Margerison gave a considerable amount of detail concerning them. One William Calverley rebuilt the church, and a descendant of his, another William, suffered some persecution during Elizabeth's reign for his zealous Romanism. A short account was given of the "Yorkshire Tragedy," and the pathetic and heroic death of the murderer, who, having regained his reason, refused to plead in order to save the estates for his family, and so suffered death by the cruel *peine forte et dure*, described by Mr. J. L. André in our pages last December. His son Henry suffered considerably for "delinquency" during the Commonwealth.

At the close an interesting conversation took place on the subject of Mr. Margerison's paper.

VOL. XXXI.

The annual meeting of the ESSEX ARCHÆOLOGICAL SOCIETY was held at Colchester Castle, on March 22. The report read by the Secretary (Mr. G. F. Beaumont, F.S.A.) showed that the number of subscribing members last year was 250, and of hon. members ten, against an average of about 200 in past years. The amount received for subscriptions, etc., during the year, including collection of arrears, had been £132 16s. 6d., against an average of about £80 in the past years, and the year closed with a balance in hand of £68 7s. 5½d., against a balance last year of £44 13s. 10½d. Regret was expressed at the loss through death of the late Bishop of Colchester (Dr. Blomfield) and Col. Lucas. It is proposed that the annual excursion shall be in the north-west corner of the county, with Saffron Walden as the centre, and quarterly excursions at Mersea and Billericay.

The re-election of the president, council, and officers of the society was carried unanimously. Several new members were elected. Mr. I. C. Gould read a paper entitled "Where was Camulodunum?" in which he argued that the claims of Colchester were far superior to those of Chesterford. Mr. Beaumont argued that the evidence was not sufficient to establish the claims of Colchester. A long discussion on the subject ensued.



At a meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION on April 3, a very interesting paper was read by C. P. Loftus Brock, Esq., F.S.A., on "The Excavation of a Roman Villa in the Wadfield, near Sudeley Castle, Gloucestershire," which he has recently been superintending on behalf of Mrs. Dent, of Sudeley Castle, to whose liberality archaeologists are greatly indebted for important discoveries in this neighbourhood, notably the well-known and more extensive Roman villa in Sprouley Wood, also on the Castle estate, and somewhat less than two miles distant. The surrounding district, Winchcombe being the nearest town, is far away from any known Roman station, and is apparently an unlikely spot in which to find Roman remains. These discoveries, therefore, are of great interest and value. The ground-plan of the villa has been entirely uncovered, and exhibits a perfect Roman villa, covering an area of about 140 feet by 110 feet, forming a centre and two wings, enclosing a courtyard about 34 feet wide. The plan presents considerable resemblance to the more extensive villa in Sprouley Wood. The site selected by the builders is an unusual one, being about half-way up the steep slope of a hill some 400 feet high, having an incline of about 1 foot in 5 feet. The apartments are set out with great regularity, and at right angles; but the walls vary considerably in thickness. The material is the coarse oolite stone of the locality, and the mortar is made of poor chalk lime. The walls have been plastered internally, and remains of coloured decoration were met with, some being exceedingly bright, particularly the Pompeian red. Some traces of a moulded stone plinth, and a capital and parts of a cornice, were discovered; also some pottery, buff and black, and a few fragments of Samian ware. A coin of Arcadius and a brass coin of considerably earlier date, with some others of less interest, were amongst the "finds," and are now preserved at Sudeley Castle. Mrs. Dent has had the

X

more important parts of the villa protected from the elements, but the rest has been covered in. Some portions of a pavement of red tesserae were found, and a hypocaust with several pylæ of brick *in situ*. The paper was clearly illustrated by a very carefully-drawn plan, and a plan of the Sprouley Villa was exhibited for comparison.

Upon the motion of the chairman the meeting cordially acknowledged that the thanks of all archaeologists were due to Mrs. Dent, of Sudeley Castle, for her liberality and public spirit, and for the services she had thereby rendered to archaeology.



We are glad to hear, in connection with a flourishing school like Denstone College, that there is attached to it a NATURAL HISTORY AND ARCHAEOLOGICAL SOCIETY, and that during last session a considerable number of scientific papers were read, two of which were of an archaeological nature. These, moreover, proved to be of quite unusual interest. The paper of Mr. P. Simpson, M.A., on "Pompeii," showed exceptional intimacy with a difficult subject. By means of lantern slides, many of the most beautiful of which were the home-work of Mr. A. A. Armstrong, M.A., a full and complete description was given, with extraordinary lucidity, of the history and present state of the ruins of Pompeii, and of the manners and customs which they so vividly illustrate. Every public building of importance was illustrated and described, as well as many of the mosaics and mural paintings. The educational value of the lecture was undoubtedly as great as its interest, which is saying much, but, we believe, not too much. Another paper of much value was that of Mr. R. A. Bulkeley. Its subject was "Local Men of Letters," and when it is remembered that the district round Denstone has associations with the founders of Brasenose College, the Sheldonian Theatre, and the Ashmolean Museum, with all the Fitzherberts, with poets like Bamfield, Izaak Walton, Cotton, Congreve, Tom Moore, Mary Howitt, and Father Faber, with historians like Erdeswicke and Freeman, with prose writers like Addison, Johnson, and George Eliot, and with numerous other less important but not uninteresting literary characters, it is evident there was ample material for a good paper. Mr. Bulkeley arranged his material with skill and care, and the result was eminently satisfactory.



At the recent annual meeting of the WORCESTER-SHIRE HISTORICAL SOCIETY the council presented the following report of their proceedings for 1894: "The number of members on the printed list for 1893, including those mentioned in the list of additional members for that year, was 282. Of these the society lost by death two, and by resignations, or removal of names through failure to pay subscriptions, nineteen, leaving a membership of 261. On the other hand twenty new members have joined, making the membership for 1894 amount to 281. The printed list for 1894 includes the names of four members who have died since the commencement of that year, and of two members who have resigned as from the end of 1894. On the other hand, four new members have joined since the printed list was issued, leaving the

present membership at 279. A balance-sheet for 1894 accompanies this report, and shows that the society's financial position continues to be so satisfactory that the council have ordered that a sum of £105 be added to the deposit account. During 1894 the first part of Mr. John Amphlett's index to Nash was distributed to the members, and the council believe that it has been much appreciated. The council regret that the publications for 1894 were not received by the hon. secretaries until so late in that year as to make it impossible to distribute the whole of them during 1894; but these publications have now been sent to every member who has paid his subscription for the year in question. The unfortunate delay in the issue of the publications for 1894 caused the balance of the outstanding subscriptions for that year to be unusually large, the treasurer finding it inadvisable to press for payment of subscriptions until the publications were ready for distribution. A list of the prospective publications for 1895 accompanied the rules, list of members, etc., and the hon. editor reports that Part III. of Habington's survey is nearly all in type, and that a portion of the MS. of Part III. of the *Sede Vacante Register* is in the hands of the printers; and that he is now dealing with the question of publishing some select Worcestershire pedigrees."

In moving the adoption of the report and balance-sheet, the chairman remarked that he did not like to say very much as regarded the publications, as he had had a good deal to do with them himself, but he hoped they had kept up the interest of last year. He felt that the part of the *Sede Vacante Register* which had been published was very interesting, because he attached very great importance to the letter of Edward II. He believed that letter had never been published before; at least, he could not find any trace of it, and he had looked in different books for it. He thought it was a very important historical document, as showing exactly the position which the English kings took up with regard to the question of Church and State, showing that while they did not object to having ecclesiastical matters settled in this country by the Pope, they did object to having a bishop sent by the Pope who might be a traitor and not speak the language. He thought that letter put very clearly and concisely a statement of the differences between England and Rome on that ground. As to the Habington survey, it was a book of great interest to anyone connected with the county, and was all-important with regard to the history of the county, because it gave them a personal inspection of the churches at the time, which they could not get in any other way. As regarded the abstracts of *Inquisitiones Post-mortem*, they were the most important thing the society had yet published with regard to the county history, because they showed how different families came into existence in the county, what lands they held, and how they gradually died out. He hoped they would resume the publication of those documents at a future date until the whole were published, because he felt sure no real history of the county could be written until the whole series of the *Inquisitiones Post-mortem* were published. When they were published they would form the most important historical document that the society had.

He was glad the number of members kept up, and that their finances were also so satisfactory that they were able to carry £105 to the deposit account. Mr. Amphlett's index to Nash was a most useful publication. He hoped in the coming year they would have as interesting publications as before. As regarded the *Sede Vacante Register*, there were some very interesting matters relating to orders in the diocese of Worcester, which raised a question which was discussed by Sir Thomas Hardy in one of the registers of the diocese of Durham, and which he thought they would agree with him was a very important question in connection with Church history. The matter was a very obscure one, on which he hoped that publication would throw some light. It was for the members and the public to say what they thought of the work put forward.

Mr. R. Berkeley, in seconding the motion for the adoption of the report, remarked that he was sure the utility of the society's publications would be recognised on all hands.—It was decided not to fill up at present the post of vice-president, which had become vacant by the deeply regretted death of Sir Edmund Lechmere.



The annual meeting of the CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY was held at the end of February, Mr. Robert Day, F.S.A., the president of the society, being in the chair. There was a good attendance of the members of the society. The president exhibited some recent finds of Irish antiquities in gold and bronze; the flags of the Royal Cork Volunteers, with badges and medals of 1740, and the guidon of Cork Cavalry. Mr. Creaghe exhibited a beautiful ivory brooch miniature of Sir Francis Gould, Bart., of Old Court, county Cork, a captain in the Loyal Cork Legion of Yeomanry, 1797. The miniature, which was by Buck, the renowned Cork miniature artist, was much admired. The president, in his address, congratulated the members on the successful progress of the society, only as yet in the fourth year of its existence. Mr. Day went on to observe that although the funds at the disposal of the society were only limited in amount, yet that the society was out of debt, and that with punctual payments by the members the society will be able to continue the issue of the journal as a monthly, and maintain the number of its illustrations. With this year a new series will be begun. The edition of Smith's *History of the County and City of York*, with notes from the manuscripts by Dr. Caulfield and Thomas Crofton Croker, for which the society is under a deep obligation to Mr. W. Copping, F.S.A., president of the Bibliographical Society, has been completed, and when the index is finished can be bound as a complete volume, the pagination being continuous in itself and altogether distinct from that of the journal. If the society had done nothing else it would, by this service to county history, have fulfilled a great part of its mission. "But," Mr. Day proceeded to say, "it has done much more. It has been a stirrer-up of others to perform similar good work, and we have now not merely a society with similar aims and objects in Waterford, but another that stretches its arms outside and around the city of Belfast and the county Antrim, and

embraces the province of Ulster, treading in the footsteps of Robert M'Adam and those who worked with him thirty-five years ago when he edited the *Ulster Journal of Archaeology*. I could tell you of many instances since the formation of our society of antiquities in bronze and stone that have been preserved and purchased by me from the finders, and how the publication of our transactions has been the means of securing many objects of interest from destruction and loss. Some that have been found during the past year I have brought here for your inspection, and will refer to later on. The publication of the journal has done more in interesting so many of our valued members and co-workers. Among these are Mr. Tenison, of Hobart, Tasmania; he has sent us month after month notices of the private bankers in the provinces of Munster and Leinster, and he is now engaged upon the genealogical records of the long line of members of Parliament who represented the cities, counties, and boroughs of Munster before and after the Union. The January number of the journal contains the first of this series, and is a pleasant foretaste of the good things to follow, which we can look forward to with pleasure and profit from so cultivated and well matured a source. We have again to thank the Rev. John Lyons, P.P., for his learned and instructive series of papers upon the Irish local names in our city and county. Many of these could not have been correctly translated except by an Irish scholar of equal attainments, who being upon the spot would be able from having heard the pronunciation of the word to give its accurate and correct meaning. These papers of his were one of the charms of the journal, and to any Irish scholar were in the highest degree fascinating and instructive. I have the pleasure of exhibiting on his behalf a most primitive wooden lay or spade. Any of you who were present at the annual meeting twelve months ago will miss this evening the voice and presence of Professor William Ridgeway, who, alas! for his fellow-members of this society in Cork, has from the Queen's College here been appointed to the important chair of archaeology in the University of Cambridge. We can ill afford to lose from our little band of workers in the field of old-time work in Cork one who, while so eminent in some of the most abstruse subjects connected with this science, was yet willing to impart the information that he had acquired to others. His recent work on the *Origin of Metallic Currency and Weight Standard* will be eagerly read by all who take an interest in a subject upon which he has thrown new light, and in which he demonstrates that the gold ring money of Ireland was made to a definite standard and a given scale, as were also the large gold fibulae, which were used both as ornaments and mediums of exchange. A reference to our pages will show how much our thanks are due to Mr. Herbert Webb Gillman, the Rev. J. A. Dwyer, the Rev. Canon Courtenay Moore, Mr. Coleman, and many other contributors too numerous to mention, who at home and from a distance evinced by their writings a practical interest in the society. Permit me also to say how deep an obligation we have ever been under to Mr. J. G. Moore, who has given so much of his time, energy, and ability to the editorial department

of the work, and has ever been courteous, willing, and obliging in carrying out the wishes of the Council, of which he is so long a member. To him our thanks are eminently due, as they also are to our publishers, Messrs. Guy and Co., Limited, who in the printing and paper of the journal, and its freedom from typographical errors, have maintained the credit of their old established and well-known firm. Looking forward to the continuance of the current year, I have great pleasure in announcing that Mrs. Townshend, of Oxford, in whose family the original Council book of the Corporation of Clonakilty is preserved, has kindly promised to copy and edit it for the journal. Dr. Caulfield did good and, at the time, unique work in publishing the Council books of Cork, Youghal, and Kinsale. We shall now be enabled to add the old seaport town of Clonakilty. This will be of extreme interest, value, and importance, and doubly so because, if by accident the original were lost or destroyed, its contents will be preserved, and will form a most interesting record of the municipal history of another of the towns in the county Cork, and it will be all the more valued as its publication will be linked with the name of the lady who has so graciously promised to transcribe it for our transactions. While the past year has added many names to our members' roll, it has in the inevitable course of time removed others by death, and among them a member of our council, who from its inception took the most lively interest in our society. I allude to the late Mr. Joseph Bennett, of Blair's Castle. I have also to regret the loss we shall sustain in the retirement of our secretary, Mr. John Paul Dalton, who has filled this honorary office so long and so well. I am, however, glad to say that he will remain with us, and that we shall have the advantage of his continued counsel and support. Permit me to say in conclusion that this society relies for its continued usefulness mainly upon our county members, who, residing here and there upon its broad and extended surface, have each in their own immediate circle objects of antiquarian interest that are possibly unknown in our city, and that are waiting to be brought to light and intelligently described. If, in addition to being members of this society, our friends would become co-workers with us, it would not merely add to the interest of our proceedings, but it would also make our transactions more than ever an archaeological history of our great county." The report of the council was adopted on the proposal of the Rev. J. A. Dwyer, seconded by Mr. W. H. Hill. A paper was then read by Canon Courtenay Moore on the "Advantages of Archaeological Studies." Mr. H. W. Gillman, in proposing a vote of thanks to the president, suggested that the society should approach the Government, and urge the desirability of completing the *Calendars of Irish State Papers*, in which a wide gap from 1307-1520 still remains. It was unanimously decided to act on Mr. Gillman's suggestion.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

DATED BOOK-PLATES (EX-LIBRIS), WITH A TREATISE ON THEIR ORIGIN AND DEVELOPMENT. By Walter Hamilton. Part II. (1700-1799). 4to., pp. 86-116. Price 7s. 6d.

This, which is the second of three parts of a work enumerating all the known examples of dated book-plates, will be cordially welcomed by those who take a serious interest in the subject. A few years ago Sir A. W. Franks printed, for private circulation, a tentative catalogue of dated book-plates. Mr. Hamilton, with the help of friends, and correspondents, and members of the Ex-Libris Society, (of which he is the chairman), has succeeded in largely



Johnson Robinson

\$kin^c Sculp^t Bath 1744

augmenting Sir A. W. Franks's list. Part II. of Mr. Hamilton's work, now before us, embraces the whole of last century, which was the most important period of all, in regard to the number and excellence of the book-plates produced. Besides the catalogue of the book-plates with dates on them from 1700-1799, the author has prefixed an introduction, comprising rather more than twenty pages, in which the book-plates of last century, their engravers, styles, and inscriptions, are dealt with, and a few notes on French and American book-plates are given as well. Of the engravers of book-plates little is known, but one of them

mentioned by Mr. Hamilton—Matthew Skinner, of Exeter—was, we are able to add, a well-known goldsmith of that city, and Assay Master there in 1773, when a Parliamentary inquiry was held as to the method of conducting the goldsmiths' halls in the provinces. It is a well-ascertained fact that goldsmiths were often employed to engrave monumental brasses, and that they should also be in request for book-plate engraving also is only natural. Indeed, it is a well-established fact that many of the engravers of book-plates were goldsmiths, and it may be added, that the shields and mantlings on book-plates, exactly correspond in character, at different dates, with those engraved on gold and silver vessels. We are enabled by Mr. Hamilton's kindness to reproduce a facsimile of a graceful "Chippendale" book-plate engraved in 1744 by a namesake, and possible relative of the Exeter Assay Master, J. Skinner, of Bath. Another graceful example, which is thoroughly representative of the best type of a "Chippendale" book-plate—that of "Robt. Claver-

plate of 1715, which was used for the folios, and other large volumes of the royal gift.

On p. 93 the author alludes to a spurious book-plate of Bishop Carr of Killaloe, and he states that he has been informed that it is taken from the frontispiece to Dwyer's *History of the Diocese of Killaloe*. This may be the case, but Canon Dwyer either copied the device, or else got hold of the original plate which was first used by Harris in his edition of Sir James Ware's works, published in Dublin in 1733. In that volume several similar plates are given of the seals of other Irish bishops, and of some of the capitular bodies as well. The plates are gracefully designed, and if cut up into separate sections, might in many cases, be passed off as book-plates. It would appear, from what Mr. Hamilton says in regard to Bishop Carr, that this has actually been done. It is well to be on the guard for any similar attempts with the other plates given by Harris, so we have thought it well to direct attention to the original source of the plate in question, which is not Canon Dwyer's "History," but Harris's edition of Ware.

So many books have recently appeared which deal in a superficial and trivial manner with book-plates, that a solid work of intrinsic value is very welcome. This the second part of Mr. Hamilton's book is, and when completed the whole will form a very serviceable book of reference on this fascinating subject. We shall await its completion with interest, and meanwhile cordially commend this second instalment of the work. We hope that it will be found possible to give a full index with the third part, as a good index is a necessity with a book of this kind. We ought to add that the second part now issued, is well illustrated with a series of typical examples of book-plates, and is clearly printed on good paper, in a clear type.

THE GENTLEMAN'S MAGAZINE LIBRARY: ENGLISH TOPOGRAPHY. Part V. Edited by G. Lawrence Gomme, F.S.A. *Ellist Stock*. Pp. xii, 350. Price 7s. 6d.

The counties dealt with in this further instalment of an eminently useful series are Hampshire, Herefordshire, Hertfordshire, and Huntingdonshire. The grievous maltreatment of the fabrics of our ancient parish churches receives further illustration. The rebukes administered to an eminent "F.S.A.," thirty years ago, for spoiling the church of Ealing, Hants, covering up the gravestones with Minton tiles, etc., were eminently merited; but, alas! these rebukes do not undo the mischief accomplished. The same procedure still goes merrily on with the very few unspoiled churches that are yet left in the land, and the buildings still mainly suffer at the hands of Fellows of the Society of Antiquaries. There are, at the present moment, several "restoring" F.S.A.'s who would be hopelessly blackballed by all their brethren of taste if they had to come up for re-election. Could not some scheme be devised by which architect Fellows had to be passed under judgment at the end of every five years? Or at all events they might be compelled as a condition of Fellowship to submit to the Council drawings, elevations, and sections of all buildings they touched, both "before" and "after."

There is much about St. Alban's Abbey in this volume, including a valuable transcript of the survey



Robt. Clavering Esq. 1748

ing, Esq., 1748"—we are also enabled to give, thanks to the kindness of the author.

Mr. Hamilton does not revere the memory of the Hanoverian sovereigns, and would have preferred the Stuarts. It is amusing to find this predilection for the Stuarts leading him to abuse George I. for a really noble gift of books to the University Library at Cambridge, and not only so, but condemning as well J. Pine's bold, allegorical "Munificentia Regia" book-

of the site 2 Edward VI., and also a description of the condition of the church in 1803. On this point Mr. Gomme remarks: "Bad as that noble church was then, it is far worse now. Neglect of a structure like this is to be deplored, of course; ignorant destruction of it, such as Lord Grimthorpe is now indulging in, only adds the strongest of all arguments to the plea that these national structures should be taken out of the hands of those who cannot protect them, and placed in the hands of the Government, who would not dare, if they wished, to be so gratuitously wanton in effacing the beauties and the records of our ancestors."

Family history is abundantly illustrated throughout these pages, particularly by inscriptions in the churches, some of which have completely disappeared.

Full and interesting lists of the portraits that were then extant at Hinchinbroke House, near Huntingdon, and at Hampton Court, Herefordshire, are given. We cordially endorse Mr. Gomme's reflections on these portrait catalogues. He says they "afford examples of what could be done by our archaeological societies if they would collect into one alphabet a complete record of family portraits in each county. Many of the county houses contain treasures of great value in the shape of ancestral portraits, the existence of which is known to few, and which, besides giving evidence of the progress of art in portrait-painting, tell us a great deal about the dress of different periods of history. A properly annotated catalogue, with artists' names where possible, and birth and death dates of the subject of each portrait, would be an undertaking of value in many ways, and the county families would probably assist in such work in other ways than by giving permission for such a catalogue to be compiled."

MABBE'S CELESTINA: a Tragicke Comedy. With Introduction by James Fitzmaurice-Kelly. Small 4to., pp. xxxvi, 287. Price 12s.

UNDERDOWNE'S HELIODORUS: an Æthiopian History. With Introduction by Charles Whibley. Small 4to., pp. xxv, 290. Price 12s. David Nutt.

These two works, which form the fifth and sixth volumes of Mr. Nutt's beautifully-printed and charmingly presented series of "Tudor Translations," are not only attractive in themselves, but are of genuine value to every student of English literature. It is granted but to a select few to have original copies of these translations, and when they are possessed they are destitute of the interesting and entertaining introductions that accompany these reproductions. Every Englishman of letters should strive to find shelf-room for these admirable "Tudor Translations."

A few words must suffice as to each of these volumes.

The *Celestina*, or the tragicke comedy of Calisto and Melibea, written by the Spaniard Fernando de Rojas about the beginning of the sixteenth century, is justly claimed as the parent of literary "realism." James Mabbe Englished this story of intense passion in 1631 with striking success, transfusing in his copy much of the vigour and fire of the original, though hold to a fault in the liberties he took with many of his master's expressions. Mabbe, who was for many years a Fellow of Magdalen College, Oxford, became

enamoured of Spanish literature through being appointed Secretary to the Spanish Embassy, in 1611, under Sir John Digby, afterwards Earl of Bristol.

The *Æthiopica* of Heliodorus is the progenitor of the modern romance, or novel of adventure. It deals with bloodthirsty pirates and armed men, caves and ambushes, poisonings and mysterious deaths, fire and rapine. It has been called a prose epic, but, as Mr. Whibley remarks, it is more nearly related to *Ivanhoe* than to the *Odyssey*. The *Æthiopica* is a purely imaginary conception, and belongs, like the Arcadian school of Elizabethan romances, to no period and to no country. It was first printed at Basle in 1534. It was Englished by Thomas Underdowne in 1587. His version is a model of rich, well-measured English. In fact, Underdowne was one of the makers of English prose, stately and yet simple, and withal full of cadence. "In his pages," says Mr. Whibley, "you find an origin of the Authorised Version. Accustomed to esteem our own Bible a separate masterpiece, we forget that the translators of James I.'s reign were but the heirs of the Elizabethan. The style, which they handled with so fine a bravery, they found fashioned ready to their hand. North and Underdowne, Holland and Adlington, had come before to establish a tradition of distinguished prose. And it is Underdowne who most nearly approaches the dignified severity of the English Bible. For example, contemplate the following passage: 'Wherefore I with wayling beweepe my sorrow, like a Birde, whose nest a dragon pulleth down, and devoureth her young before her face, and is afraid to come nigh, neither can she flee away.' Might not these lines be culled from the Psalms or the Prophets?"

THE COMPLETE WORKS OF GEOFFREY CHAUCER.

By Rev. W. W. Skeat, LL.D. Clarendon Press.

Vol. VI. Demy 8vo., pp. civ., 446. Price 16s.

The last volume of this fine edition is now before us. It contains a general introduction, a glossary, and indexes. Professor Skeat and the Clarendon Press are to be warmly congratulated on having, within the stipulated time, brought to a successful issue their promised undertaking, whereby all scholars can readily procure, at a reasonable price, a thoroughly sound and genuine text of Chaucer. Combined with this text, we have the advantages of Professor Skeat's unique philological acquirements, and patient diligence, in giving the latest and most critical information on Middle-English grammar, as well as a considerable volume of new illustrative notes relative to Chaucer's allusions.

Nine tenths of this general introduction deal with such subjects as pronunciation, treatment of open and close *o* and *e*, rhymes, assonances, versification, speech waves, accentuation, elision, contraction, alliteration, and suppression of syllables. The last five pages, however, are of more general interest, and are concerned with Chaucer's authorities. The poet's familiarity with the Vulgate is remarkable; the quotations, including the Apocrypha, are nearly three hundred. His quotations from Greek authors are all taken at second-hand from Boethius. Chaucer's knowledge of Italian was evidently considerable; he quotes largely from Dante as well as from Boccaccio, and once from Petrarch. With Continental French, as well as Anglo-

French, he was obviously familiar. It was, however, to Latin authors that Chaucer was most indebted for his quotations and illustrations, and particularly to the authors of mediæval times. His favourite old Latin writers were Ovid, Virgil, Statius, and Cicero. Of the Latin Fathers, he had studied St. Jerome, but the other quotations, as from St. Gregory and St. Basil, seem second-hand.

The glossary is compiled on a much larger scale than any that has hitherto been attempted. A special and commendable feature is the exclusion from it of non-Chaucerian words and forms. This necessitates separate glossaries of the chief words occurring in fragments B and C of the *Romaunt of the Rose*, and in *Gamelyn*.

The following are the indexes with which the last volume of this great and exhaustive work conclude: Index of proper names, index of authors quoted or referred to by Chaucer, index of books referred to in the notes, list of manuscripts, general list of errata (mostly trivial), and general index.

We are glad to note that a supplementary volume is now being prepared by Professor Skeat, to be issued in 1895, containing the *Testament of Love* (in prose), and the chief poems which have at various times been attributed to Chaucer and published with his genuine works in old editions. The volume will be complete in itself, with introduction, notes, and glossary, and will be uniform with the six volumes of Chaucer's *Complete Works* already published.



Short Notes and Correspondence.

A REPLY.

The defence of Colchester's claim to occupy the site of Camulodunum has been taken up by Mr. F. Haverfield, F.S.A. He admits that the evidence upon which he relies is merely circumstantial. We are, however, told that the facts known about the two places agree in such a manner as to leave no doubt about the conclusion. Let us consider the evidence upon which the conclusion is based.

1. It is known that Camulodunum was, and that Colchester is, situate in the territory of the Trinovantes. Chesterford is also so situated, and has the advantage of being on the confines of the territory.

2. Camulodunum was the capital of Cunobelin, and Mr. Haverfield argues that Colchester is its present representative, because more of Cunobelin's coins have been found there than at any other place. I admit that Sir John Evans' works contain more records of Cunobelin's coins found at Colchester than elsewhere, but this proves nothing more than the fact that Colchester was an important Roman station, for the inhabitants of any Roman town would probably have freely accepted native coins. I am reminded, also, that Phœnician coins were current in North Africa till quite recently. But to view the numismatic evidence from another standpoint: the map

prefixed to Sir John Evans' *Coins of the Ancient Britons* shows that within a radius of 15 miles around Colchester coins of Cunobelin have been found at three places only, while within a similar radius of Chesterford ten places are marked as having furnished coins of that prince. Again, when Sir John Evans published his work, in 1864, he had not a single British coin to record from Braughing (Cesarmagus, as I maintain); but in his Supplement, published in 1890, he was able to refer to at least seventeen coins of Cunobelin, to say nothing of the other British coins found there. The presence of a great number of the coins of Cunobelin at any given place does not prove that that place was the royal seat of the British prince, any more than the discovery of a superabundance of the coins of Queen Victoria at Birmingham will prove at some future date that one of her royal seats was in that important Midland town.

3. Mr. Haverfield says we may fairly infer from a passage in Pliny (*N. H.*, ii. 187), that Camulodunum was on or near the coast. In Bohn's translation of Pliny I have only been able to find one reference to Camulodunum. It is as follows: "Some persons also affirm that this is the case in Mona, which is about 200 miles from Camelodunum" (vol. i. 109). If we give Mr. Haverfield the advantage of treating the Roman mile and the English mile as equivalent, and if the distance be measured in a direct line from the south-eastern side of Anglesea, we arrive at a point 25 miles west of Colchester and about 7 miles east of Chesterford. Surely this is not an argument in favour of the Colchester-Camulodunum theory.

4. Camulodunum was chosen by Claudius for the site of a colony of veterans and of a temple of the Emperor; and we are told that coins found at Colchester suggest that that place was occupied very early in the course of the Claudian conquest, and that the inscriptions show that veterans were among its inhabitants. This, surely, proves nothing more than the fact that Colchester occupies the site of a Roman city, not necessarily Camulodunum. It is most improbable that the burial of veterans was confined to Camulodunum.

5. "It [Camulodunum] was burnt in the rising of Boadicea." At Colchester, however, Mr. Haverfield informs us "of burning and destruction there is no definite trace, but the south wall is built over the ruins of a Roman house, and the coins of Claudius and Nero are comparatively rare." Is the destruction by fire of the Roman city, whose site was at Colchester, to be inferred from the absence of the coins of Claudius and Nero? If so, how is it that the coins of Cunobelin, so profusely abundant, should have been able to resist the flames? The fact that a portion of the wall of the town stands upon the ruins of a Roman house proves neither more nor less than that the wall was later in date than the house.

6. Camulodunum is stated by Mr. Haverfield to have been "in existence and flourishing in the second century." As the Roman towns occupying the sites of Colchester and Chesterford were both in existence, Camulodunum may have been either of those places. I am not aware of any evidence which shows that Camulodunum was *flourishing* during the second century. Will Mr. Haverfield be so good as to

explain how the inscriptions he refers to "clearly, though indirectly," support his argument? Does he follow Mr. J. E. Price (*Archaeological Review* ii., 93), who maintained that the inscription found in Spain, which records a Roman "Censitor" *Civium Romanorum Coloniae Vitricensis quæ est in Britannia Camuloduni*, would be conclusive with no other evidence that Colchester and Camulodunum are one and the same place? It would appear to an unprejudiced mind that the inscription merely shows that Camulodunum was in Britain, not that it was at Colchester.

7. Mr. Haverfield says that "at the end of the third century [Camulodunum] may have been a mint of Carausius and Diocletian." As no proof of the existence of such a mint at Colchester is given by Mr. Haverfield, it is somewhat difficult to follow the argument.

8. Camulodunum "was on the main road from London," a remark which applies as well to Chesterford as to Colchester. Dr. Laver, F.S.A., of Colchester, has endeavoured to trace the Roman roads radiating from Colchester, and the result of his investigations will be found in the Transactions of the Essex Archaeological Society, vol. iii. N.S., 123. The Roman roads about Chesterford, on the other hand, were carefully traced by Dr. Foote Gower, and the result of his researches was reproduced in a paper by the late Mr. C. Roach Smith, which appeared in the fifth volume of the *British Archaeological Journal*, p. 54. If Mr. Haverfield had considered these two papers, and had personally compared the roads around Colchester and Chesterfield, as I have myself done, I think he would have come to the conclusion that the roads in the neighbourhood of the former place are not to be compared with those around Chesterford in width, elevation, or directness of route. If the Roman road which is marked on the Ordnance map as the Icknield Way, and which runs directly into the camp at Chesterford, happens to be on the line of a British track, it surely strengthens, rather than militates against, the Chesterford-Camulodunum theory.

9. The walled enclosure at Colchester is said to contain about 110 acres; that at Chesterford contains about 35 acres. Mr. Haverfield is, therefore, scarcely correct in saying that the camp at Chesterford is not more than one-fifth the size of that at Colchester. But as the walls of Colchester were probably erected three or four centuries after the establishment of the colony of Camulodunum, the area enclosed shows only that at the date of their erection Colchester was a larger town than Chesterford. Three hundred years ago Liverpool was but a village, but since then its population has increased a thousandfold. The importance of the Roman town occupying the site of Colchester in the middle of the first century, assuming it to have then been in existence, cannot be gathered from its status two or three centuries later any more than the Liverpool of the past can be judged from the Liverpool of to-day.

10. It would be interesting to learn why the remains at Chesterford should be considered Romano-British rather than Roman. Can Mr. Haverfield be

aware of the result of the researches of Mr. Neville, made chiefly outside the walls of the camp at Chesterford, and recorded in *Antiqua Explorata and Sepulchra Exposita* and in the early volumes of the Royal Archaeological Institute? The fact is that, while nearly every inch of Colchester has been excavated for building, draining, and other operations, the camp at Chesterford (within the walls of which there is not a single habitation) remains, with one or two exceptions, virgin ground. There must, indeed, be a rich field here for the archaeologist, and it is practically unknown.

11. We are told that, according to the Antonine Itinerary, the distance from London to Camulodunum was 52 [Roman] miles, "though," as Mr. Haverfield says, "the Itinerary is unfortunately inconsistent with itself as to the lengths of the stages which make up this mileage." It is not easy to understand this passage, seeing that Camulodunum is but once mentioned in the Itinerary, and the total mileage between London and Camulodunum is not given, but the distance is only to be ascertained by adding together the lengths of the stages. We are informed, however, in the concluding passages of the article, that the Itinerary, to be of service in the study of Roman Britain, must be used "in a wholly different manner from that which has been customary." It is to be hoped that Mr. Haverfield will enlighten students of the Itinerary as to the proper method of treatment. I have shown elsewhere (*East Anglian*, vol. v. N.S., 289) that along the Ermine Street and the Icknield Way as far as Chesterford, at least, the evidences of Roman occupation agree with the Itinerary. Between Colchester and London, on the other hand, it has not been found possible up to the present time to satisfactorily place Duroilitum, Cæsaromagus or Canonium, notwithstanding that for the past three centuries the efforts of many antiquaries have been turned in this direction.

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